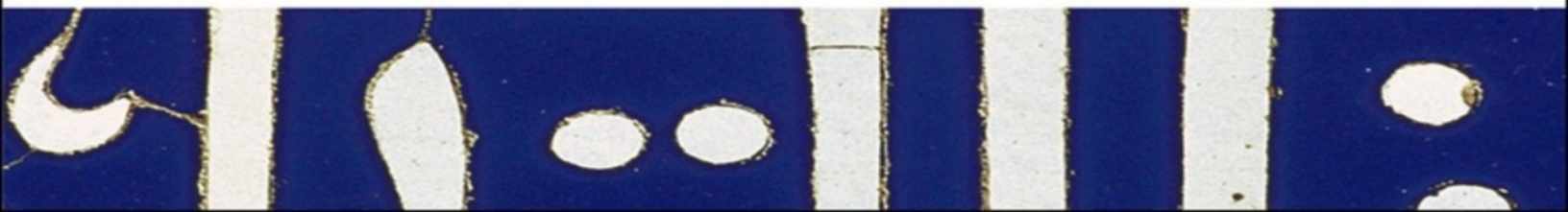




The Qur'an

A new translation by M.A.S. Abdel Haleem

OXFORD WORLD'S CLASSICS



OXFORD WORLD'S CLASSICS

THE QUR'AN

THE QUR'AN is the supreme authority in Islam. It is the fundamental and paramount source of the creed, rituals, ethics, and laws of the Islamic religion. This supreme status stems from the belief that the Qur'an is the word of God, revealed to the Prophet Muhammad via the archangel Gabriel, and intended for all times and all places.

The Qur'an was the starting point for all the Islamic sciences, which were developed in order to study its grammar, pronunciation, and style, and it is the basis of Islamic law and theology; indeed, as the celebrated fifteenth-century scholar and author Suyuti said, 'Everything is based on the Qur'an'. The entire religious life of the Muslim world is built around the text of the Qur'an. As a consequence of the Qur'an, the Arabic language moved far beyond the Arabian peninsula, deeply penetrating many other languages within the Muslim lands—Persian, Turkish, Urdu, Indonesian, and others. The first *sura* (or section) of the Qur'an, *al-Fatiha*, which is an essential part of the ritual prayers, is learned and read in Arabic by Muslims in all parts of the world, and many other verses and phrases in Arabic are also incorporated into the lives of non-Arabic-speaking Muslims.

M. A. S. ABDEL HALEEM was born in Egypt, and learned the Qur'an by heart from childhood. Educated at al-Azhar, Cairo, and Cambridge Universities, he has taught Arabic at Cambridge and London Universities since 1966, including courses in advanced practical translation and the Qur'an. He is now Professor of Islamic Studies at the School of Oriental and African Studies, University of London. His most recent publications are *Understanding the Qur'an: Themes and Style* (2001) and *English Translations of the Qur'an: The Making of an Image* (2004). He is also working on *An Arabic-English Dictionary of Qur'anic Usage*, with El-Said Badawi. He is the editor of the *Journal of Qur'anic Studies* and the *London Qur'anic Studies* series.

OXFORD WORLD'S CLASSICS

For over 100 years Oxford World's Classics have brought readers closer to the world's great literature. Now with over 700 titles—from the 4,000-year-old myths of Mesopotamia to the twentieth century's greatest novels— the series makes available lesser-known as well as celebrated writing.

The pocket-sized hardbacks of the early years contained introductions by Virginia Woolf, T. S. Eliot, Graham Greene, and other literary figures which enriched the experience of reading. Today the series is recognized for its fine scholarship and reliability in texts that span world literature, drama and poetry, religion, philosophy and politics. Each edition includes perceptive commentary and essential background information to meet the changing needs of readers.

Refer to the [Table of Contents](#) to navigate through the material in this Oxford World's Classics ebook. Use the asterisks (*) throughout the text to access the hyperlinked Explanatory Notes.

OXFORD WORLD'S CLASSICS



The Qur'an



A new translation by
M. A. S. ABDEL HALEEM

OXFORD
UNIVERSITY PRESS



Great Clarendon Street, Oxford OX2 6DP

Oxford University Press is a department of the University of Oxford.
It furthers the University's objective of excellence in research, scholarship,
and education by publishing worldwide in

Oxford New York

Auckland Cape Town Dar es Salaam Hong Kong Karachi
Kuala Lumpur Madrid Melbourne Mexico City Nairobi
New Delhi Shanghai Taipei Toronto

With offices in

Argentina Austria Brazil Chile Czech Republic France Greece
Guatemala Hungary Italy Japan South Korea Poland Portugal
Singapore Switzerland Thailand Turkey Ukraine Vietnam

Oxford is a registered trade mark of Oxford University Press
in the UK and in certain other countries

Published in the United States
by Oxford University Press Inc., New York

© M. A. S. Abdel Haleem 2004, 2005

The moral rights of the author have been asserted

Database right Oxford University Press (maker)
First published 2004

First published, with corrections, as an Oxford World's Classics paperback 2005

All rights reserved. No part of this publication may be reproduced, stored in a retrieval
system, or transmitted, in any form or by any means, without the prior permission in
writing of Oxford University Press, or as expressly permitted by law, or under terms agreed
with the appropriate reprographics rights organizations. Enquiries concerning reproduction

outside the scope of the above should be sent to the Rights Department, Oxford University Press, at the address above

You must not circulate this book in any other binding or cover
and you must impose this same condition on any acquirer

British Library Cataloguing in Publication Data

Data available

Library of Congress Cataloging-in-Publication Data

Koran. English.

The Qur'an / a new translation by M. A. S. Abdel Haleem.

p. cm. — (Oxford world's classics)

Originally published: 2004.

Includes bibliographical references and index.

I. Abdel Haleem, M. A. II. Title. III. Oxford world's classics (Oxford University Press)

BP109 2005 297.1'22521—dc22 2004030574

ISBN 0-19-283193-3

1

ebook ISBN 978-0-19-157407-8

Typeset in Ehrhardt

by RefineCatch Limited, Bungay, Suffolk

Printed in Great Britain by

Clays Ltd, St Ives plc

CONTENTS

Introduction

The Life of Muhammad and the Historical Background

The Revelation of the Qur'an

The Compilation of the Qur'an

The Structure of the Qur'an: Suras and Ayas

Stylistic Features

Issues of Interpretation

A Short History of English Translations

This Translation

A Chronology of the Qur'an

Select Bibliography

Map of Arabia at the Time of the Revelation

THE QUR'AN

1. The Opening (Al-Fatiha)

2. The Cow (Al-Baqara)

3. The Family of 'Imran (Al-'Imran)

4. Women (Al-Nisa')

5. The Feast (Al-Ma'ida).
6. Livestock (Al-An'am).
7. The Heights (Al-A'raf).
8. Battle Gains (Al-Anfal).
9. Repentance (Al-Tawba).
10. Jonah (Yunus).
11. Hud (Hud).
12. Joseph (Yusuf).
13. Thunder (Al-Ra'd).
14. Abraham (Ibrahim).
15. Al-Hijr (Al-Hijr).
16. The Bee (Al-Nahl).
17. The Night Journey (Al-Isra').
18. The Cave (Al-Kahf).
19. Mary (Maryam).
20. Ta Ha (Ta Ha).
21. The Prophets (Al-Anbiya').
22. The Pilgrimage (Al-Hajj).
23. The Believers (Al-Mu'minun).
24. Light (Al-Nur).
25. The Differentiator (Al-Furqan).
26. The Poets (Al-Shu'ara').

- [27. The Ants \(Al-Naml\)](#)
- [28. The Story \(Al-Qasas\)](#)
- [29. The Spider \(Al-'Ankabut\)](#)
- [30. The Byzantines \(Al-Rum\)](#)
- [31. Luqman \(Luqman\)](#)
- [32. Bowing down in Worship \(Al-Sajda\)](#)
- [33. The Joint Forces \(Al-Ahzab\)](#)
- [34. Sheba \(Saba'\)](#)
- [35. The Creator \(Fatir\)](#)
- [36. Ya Sin \(Ya Sin\)](#)
- [37. Ranged in Rows \(Al-Saffat\)](#)
- [38. Saad \(Saad\)](#)
- [39. The Throngs \(Al-Zumar\)](#)
- [40. The Forgiver \(Ghafir\)](#)
- [41. \[Verses\] Made Clear \(Fussilat\)](#)
- [42. Consultation \(Al-Shura\)](#)
- [43. Ornaments of Gold \(Al-Zukhruf\)](#)
- [44. Smoke \(Al-Dukhan\)](#)
- [45. Kneeling \(Al-Jathiya\)](#)
- [46. The Sand Dunes \(Al-Ahqaf\)](#)
- [47. Muhammad \(Muhammad\)](#)
- [48. Triumph \(Al-Fath\)](#)

- [49. The Private Rooms \(Al-Hujurat\)](#)
- [50. Qaaf \(Qaaf\)](#)
- [51. Scattering \[Winds\] \(Al-Dharyat\)](#)
- [52. The Mountain \(Al-Tur\)](#)
- [53. The Star \(Al-Najm\)](#)
- [54. The Moon \(Al-Qamar\)](#)
- [55. The Lord of Mercy \(Al-Rahman\)](#)
- [56. That which is Coming \(Al-Waqi'a\)](#)
- [57. Iron \(Al-Hadid\)](#)
- [58. The Dispute \(Al-Mujadala\)](#)
- [59. The Gathering \[of Forces\] \(Al-Hashr\)](#)
- [60. The Women Tested \(Al-Mumtahana\)](#)
- [61. Solid Lines \(Al-Saff\)](#)
- [62. The Day of Congregation \(Al-Jumu'a\)](#)
- [63. The Hypocrites \(Al-Munafiqun\)](#)
- [64. Mutual Neglect \(Al-Taghabun\)](#)
- [65. Divorce \(Al-Talaq\)](#)
- [66. Prohibition \(Al-Tahrim\)](#)
- [67. Control \(Al-Mulk\)](#)
- [68. The Pen \(Al-Qalam\)](#)
- [69. The Inevitable Hour \(Al-Haqqa\)](#)
- [70. The Ways of Ascent \(Al-Ma'arij\)](#)

- [71. Noah \(Nuh\)](#)
- [72. The Jinn \(Al-Jinn\)](#)
- [73. Enfolded \(Al-Muzzammil\)](#)
- [74. Wrapped in his Cloak \(Al-Muddaththir\)](#)
- [75. The Resurrection \(Al-Qiyama\)](#)
- [76. Man \(Al-Insan\)](#)
- [77. \[Winds\] Sent Forth \(Al-Mursalat\)](#)
- [78. The Announcement \(Al-Naba'\)](#)
- [79. The Forceful Chargers \(Al-Nazi'at\)](#)
- [80. He Frowned \('Abasa\)](#)
- [81. The Rolling Up \(Al-Takwir\)](#)
- [82. The Breaking \(Al-Infitar\)](#)
- [83. Those who Give Short Measure \(Al-Mutaffifin\)](#)
- [84. The Cracking \(Al-Inshiqaq\)](#)
- [85. The Towering Constellations \(Al-Buruj\)](#)
- [86. The Night-Comer \(Al-Tariq\)](#)
- [87. The Most High \(Al-A'la\)](#)
- [88. The Overwhelming Event \(Al-Ghashiya\)](#)
- [89. Daybreak \(Al-Fajr\)](#)
- [90. The City \(Al-Balad\)](#)
- [91. The Sun \(Al-Shams\)](#)
- [92. The Night \(Al-Layl\)](#)

- [93. The Morning Brightness \(Al-Duha\)](#)
- [94. Relief \(Al-Sharh\)](#)
- [95. The Fig \(Al-Tin\)](#)
- [96. The Clinging Form \(Al-'Alaq\)](#)
- [97. The Night of Glory \(Al-Qadr\)](#)
- [98. Clear Evidence \(Al-Bayyina\)](#)
- [99. The Earthquake \(Al-Zalzala\)](#)
- [100. The Charging Steeds \(Al-'Adiyat\)](#)
- [101. The Crashing Blow \(Al-Qari'a\)](#)
- [102. Competing for More \(Al-Takathur\)](#)
- [103. The Fading Day \(Al-'Asr\)](#)
- [104. The Backbiter \(Al-Humaza\)](#)
- [105. The Elephant \(Al-Fil\)](#)
- [106. Quraysh \(Quraysh\)](#)
- [107. Common Kindnesses \(Al-Ma'un\)](#)
- [108. Abundance \(Al-Kawthar\)](#)
- [109. The Disbelievers \(Al-Kafirun\)](#)
- [110. Help \(Al-Nasr\)](#)
- [111. Palm Fibre \(Al-Masad\)](#)
- [112. Purity of Faith \(Al-Ikhlās\)](#)
- [113. Daybreak \(Al-Falaq\)](#)
- [114. People \(Al-Nas\)](#)

Index

INTRODUCTION

THE QUR'AN is the supreme authority in Islam. It is the fundamental and paramount source of the creed, rituals, ethics, and laws of the Islamic religion. It is the book that 'differentiates' between right and wrong, so that nowadays, when the Muslim world is dealing with such universal issues as globalization, the environment, combating terrorism and drugs, issues of medical ethics, and feminism, evidence to support the various arguments is sought in the Qur'an. This supreme status stems from the belief that the Qur'an is the word of God, revealed to the Prophet Muhammad via the archangel Gabriel, and intended for all times and all places.

The Qur'an was the starting point for all the Islamic sciences: Arabic grammar was developed to serve the Qur'an, the study of Arabic phonetics was pursued in order to determine the exact pronunciation of Qur'anic words, the science of Arabic rhetoric was developed in order to describe the features of the inimitable style of the Qur'an, the art of Arabic calligraphy was cultivated through writing down the Qur'an, the Qur'an is the basis of Islamic law and theology; indeed, as the celebrated fifteenth-century scholar and author Suyuti said, 'Everything is based on the Qur'an'. The entire religious life of the Muslim world is built around the text of the Qur'an. As a consequence of the Qur'an, the Arabic language moved

far beyond the Arabian peninsula, deeply penetrating many other languages within the Muslim lands—Persian, Turkish, Urdu, Indonesian, and others. The first *sura* (or section) of the Qur'an, *al-Fatiha*, which is an essential part of the ritual prayers, is learned and read in Arabic by Muslims in all parts of the world, and many other verses and phrases in Arabic are also incorporated into the lives of non-Arabic-speaking Muslims.

Muslim children start to learn portions of the Qur'an by heart in their normal schooling: the tradition of learning the entire Qur'an by heart started during the lifetime of the Prophet and continues to the present day. A person attaining this distinction becomes known as a *hafiz*, and this is still a prerequisite for admission to certain religious schools in Muslim countries. Nowadays the Qur'an is recited a number of times daily on the radio and television in the Muslim world, and some Muslim countries devote a broadcasting channel for long hours daily exclusively to the recitation and study of the Qur'an. Muslims swear on the Qur'an for solemn oaths in the lawcourts and in everyday life.

The Life of Muhammad and the Historical Background

Muhammad was born in Mecca in about the year 570 CE. The religion of most people in Mecca and Arabia at the beginning of Muhammad's lifetime was polytheism. Christianity was found in

places, notably in Yemen, and among the Arab tribes in the north under Byzantine rule; Judaism too was practised in Yemen, and in and around Yathrib, later renamed Madina (Medina), but the vast majority of the population of Arabia were polytheists. They believed in a chief god *Allah*, but saw other deities as mediators between them and him: the Qur'an mentions in particular the worship of idols, angels, the sun, and the moon as 'lesser' gods. The Hajj pilgrimage to the Ka'ba in Mecca, built, the Qur'an tells us, by Abraham for the worship of the one God, was practised but that too had become corrupted with polytheism. Mecca was thus an important centre for religion, and for trade, with the caravans that travelled via Mecca between Yemen in the south and Syria in the north providing an important source of income. There was no central government. The harsh desert conditions brought competition for scarce resources, and enforced solidarity within each tribe, but there was frequent fighting between tribes. Injustices were practised against the weaker classes, particularly women, children, slaves, and the poor.

Few hard facts are known about Muhammad's childhood. It is known that his father Abdullah died before he was born and his mother Amina when he was 6 years old; that his grandfather Abdul Muttalib then looked after him until, two years later, he too died. At the age of 8, Muhammad entered the guardianship of his uncle Abu Talib, who took him on a trade journey to the north when he was 12 years old. In his twenties, Muhammad was employed as a trader by a wealthy and well-respected widow fifteen years his senior named

Khadija. Impressed by his honesty and good character, she proposed marriage to him. They were married for over twenty-five years until Khadija's death when Muhammad was some 49 years old. Khadija was a great support to her husband. After his marriage, Muhammad lived in Mecca, where he was a respected businessman and peacemaker.

Muhammad was in the habit of taking regular periods of retreat and reflection in the Cave of Hira outside Mecca. This is where the first revelation of the Qur'an came to him in 610 CE, when he was 40 years old. This initiated his prophethood. The Prophet was instructed to spread the teachings of the revelations he received to his larger family and beyond. However, although a few believed in him, the majority, especially the powerful, resented his calling them to abandon their gods. After all, many polytheist tribes came to Mecca on the pilgrimage, and the leaders feared that the new religion would threaten their own prestige and economic prosperity. They also felt it would disturb the social order, as it was quite outspoken in its preaching of equality between all people and its condemnation of the injustices done to the weaker members of the society.

The hostility of the Meccans soon graduated from gentle ridicule to open conflict and the persecution of Muhammad's followers, many of whom Muhammad sent, from the fifth year of his preaching, to seek refuge with the Christian king of Abyssinia (Ethiopia). The remaining Muslims continued to be pressurized by

the Meccans, who instituted a total boycott against the Prophet's clan, refusing to allow any social or economic dealings with them. In the middle of this hardship, Muhammad's wife, Khadija, and his uncle, Abu Talib, died, so depriving the Prophet of their great support. This year became known as the Year of Grief. However, events were soon to take a change for the better. The Prophet experienced the event known as the Night Journey and Ascension to Heaven, during which Muhammad was accompanied by Gabriel from the sanctuary of Mecca first to Jerusalem and then to Heaven. Soon afterwards, some people from Yathrib, a town some 400 km north of Mecca, met Muhammad when they came to make the pilgrimage and some of these accepted his faith; the following year more returned from Yathrib, pledged to support him, and invited him and his community to seek sanctuary in Yathrib. The Muslims began to migrate there, soon followed by the Prophet himself, narrowly escaping an attempt to assassinate him. This move to Yathrib, known as the Migration (Hijra), was later adopted as the start of the Muslim calendar. Upon arrival in Yathrib, Muhammad built the first mosque in Islam, and he spent most of his time there, teaching and remoulding the characters of the new Muslims from unruly tribesmen into a brotherhood of believers. Guided by the Qur'an, he acted as teacher, judge, arbitrator, adviser, consoler, and father-figure to the new community. One of the reasons the people of Yathrib invited the Prophet to migrate there was the hope that he would be a good arbitrator between their warring tribes, as indeed proved to be the case.

Settled in Yathrib, Muhammad made a pact of mutual solidarity between the immigrants (*muhajirun*) and the Muslims of Yathrib, known as the *ansar*—helpers. This alliance, based not on tribal but on religious solidarity, was a departure from previous social norms. Muhammad also made a larger pact between all the tribes of Yathrib, that they would all support one another in defending the city against attack. Each tribe would be equal under this arrangement, including the Jews, and free to practise their own religions.

Islam spread quickly in Yathrib, which became known as Madinat al-Nabi (the City of the Prophet) or simply Medina (city). This was the period in which the revelations began to contain legislation on all aspects of individual and communal life, as for the first time the Muslims had their own state. In the second year at Medina (AH 2) a Qur'anic revelation came allowing the Muslims to defend themselves militarily (22: 38–41) and a number of battles against the Meccan disbelievers and their allies took place near Medina, starting with Badr shortly after this revelation, Uhud the following year, and the Battle of the Trench in AH 5. The Qur'an comments on these events.

In AH 6 the Meccans prevented the Muslims from undertaking a pilgrimage to Mecca. Negotiations followed, where the Muslims accepted that they would return to Medina for the time being but come back the following year to finish the pilgrimage. A truce was agreed for ten years. However, in AH 8 a Meccan ally broke the

truce. The Muslims advanced to attack Mecca, but its leaders accepted Islam and surrendered without a fight. From this point onwards, delegations started coming from all areas of Arabia to meet the Prophet and make peace with him.

In AH 10 the Prophet made his last pilgrimage to Mecca and gave a farewell speech on the Mount of Mercy, declaring equality and solidarity between all Muslims. By this time the whole Arabian peninsula had accepted Islam and all the warring tribes were united in one state under one head. Soon after his return to Medina in the year 632 CE (AH 10), the Prophet received the last revelation of the Qur'an and, shortly thereafter, died. His role as leader of the Islamic state was taken over by Abu Bakr (632–4 CE), followed by 'Umar (634–44) and 'Uthman (644–56), who oversaw the phenomenal spread of Islam beyond Arabia. They were followed by 'Ali (656–61). These four leaders are called the Rightly Guided Caliphs.

After 'Ali, the first political dynasty of Islam, the Umayyads (661–750), came into power. There had, however, been some friction within the Muslim community on the question of succession to the Prophet after his death: the Shi'is, or supporters of 'Ali, felt that 'Ali and not Abu Bakr was the appropriate person to take on the mantle of head of the community. They believed that the leadership should then follow the line of descendants of the Prophet, through the Prophet's cousin and son-in-law 'Ali. After 'Ali's death, they adopted his sons Hasan and then Husayn as their leader or imam. After the latter's death in the Battle of Karbala in Iraq (680 CE/AH 61), Husayn

took on a special significance for the Shi'i community: he is mourned every year on the Day of 'Ashura. Some Shi'i believe that the Prophet's line ended with the seventh imam Isma'il (d. 762 CE/AH 145); others believe that the line continued as far as a twelfth imam in the ninth century.

The Islamic state stretched by the end of its first century from Spain, across North Africa, to Sind in north-west India. In later centuries it expanded further still to include large parts of East and West Africa, India, Central and South-East Asia, and parts of China and southern Europe. Muslim migrants like the Turks and Tartars also spread into parts of northern Europe, such as Kazan and Poland. After the Second World War there was another major influx of Muslims into all areas of the world, including Europe, America, and Australia, and many people from these continents converted to the new faith. The total population of Muslims is now estimated at more than one billion (of which the great majority are Sunni), about one-fifth of the entire population of the world,¹ and Islam is said to be the fastest-growing religion in the world.

The Revelation of the Qur'an

Muhammad's own account survives of the extraordinary circumstances of the revelation, of being approached by an angel who commanded him: 'Read in the name of your Lord.'² When he explained that he could not read,³ the angel squeezed him strongly,

repeating the request twice, and then recited to him the first two lines of the Qur'an.⁴ For the first experience of revelation Muhammad was alone in the cave, but after that the circumstances in which he received revelations were witnessed by others and recorded. When he experienced the 'state of revelation', those around him were able to observe his visible, audible, and sensory reactions. His face would become flushed and he would fall silent and appear as if his thoughts were far away, his body would become limp as if he were asleep, a humming sound would be heard about him, and sweat would appear on his face, even on winter days. This state would last for a brief period and as it passed the Prophet would immediately recite new verses of the Qur'an. The revelation could descend on him as he was walking, sitting, riding, or giving a sermon, and there were occasions when he waited anxiously for it for over a month in answer to a question he was asked, or in comment on an event: the state was clearly not the Prophet's to command. The Prophet and his followers understood these signs as the experience accompanying the communication of Qur'anic verses by the Angel of Revelation (Gabriel), while the Prophet's adversaries explained them as magic or as a sign of his 'being possessed'.

It is worth noting that the Qur'an has itself recorded all claims and attacks made against it and against the Prophet in his lifetime, but for many of Muhammad's contemporaries the fact that the first word of the Qur'an was an imperative addressed to the Prophet ('Read') linguistically made the authorship of the text outside Muhammad. Indeed, this mode is maintained throughout the

Qur'an: it talks to the Prophet or talks about him; never does the Prophet pass comment or speak for himself. The Qur'an describes itself as a scripture that God 'sent down' to the Prophet (the expression 'sent down', in its various forms, is used in the Qur'an well over 200 times) and, in Arabic, this word conveys immediately, and in itself, the concept that the origin of the Qur'an is from above and that Muhammad is merely a recipient. God is the one to speak in the Qur'an: Muhammad is addressed, 'Prophet', 'Messenger', 'Do', 'Do not do', 'They ask you . . .', 'Say' (the word 'say' is used in the Qur'an well over 300 times). Moreover, the Prophet is sometimes even censured in the Qur'an.⁵ His status is unequivocally defined as 'Messenger' (*rasul*).

The first revelation consisted of the two lines which began the Qur'an and the mission of the Prophet, after which he had no further experience of revelation for some while. Then another short piece was revealed, and between then and shortly before the Prophet's death in 632 CE at the age of 63 (lunar years), the whole text of the Qur'an was revealed gradually, piece by piece, in varying lengths, giving new teaching or commenting on events or answering questions, according to circumstances.

The Compilation of the Qur'an

With every new revelation, the Prophet would recite the new addition to the Qur'an to those around him, who would eagerly

learn it and in turn recite it to others. Throughout his mission the Prophet repeatedly recited the Qur'an to his followers and was meticulous in ensuring that the Qur'an was recorded,⁶ even in the days of persecution. As each new piece was revealed, Gabriel instructed the Prophet as to where it should go in the final corpus. An inner circle of his followers wrote down verses of the Qur'an as they learned them from the Prophet and there are records of there being a total of twenty-nine scribes for this. By the end of the Prophet's life (632 CE) the entire Qur'an was written down in the form of uncollated pieces. In addition, most followers learned parts of it by heart and many learned all of it from the Prophet over years spent in his company.⁷ They also learned from the Prophet the correct ordering of the Qur'anic material.⁸ They belonged to a cultural background that had a long-standing tradition of memorizing literature, history, and genealogy.

The standard Muslim account is that, during the second year after the Prophet's death (633 CE) and following the Battle of Yamama, in which a number of those who knew the Qur'an by heart died, it was feared that with the gradual passing away of such men there was a danger of some Qur'anic material being lost. Therefore the first caliph and successor to the Prophet, Abu Bakr, ordered that a written copy of the whole body of Qur'anic material as arranged by the Prophet and memorized by the Muslims should be made and safely stored with him.⁹ About twelve years later, with the expansion of the Islamic state, the third caliph, 'Uthman, ordered

that a number of copies should be made from this to be distributed to different parts of the Muslim world as the official copy of the Qur'an, which became known as the 'Uthmanic Codex. This codex has been recognized throughout the Muslim world for the last fourteen centuries as the authentic document of the Qur'an as revealed to the Prophet Muhammad.

The Structure of the Qur'an: Suras and Ayas

As explained above, Qur'anic revelation came to the Prophet gradually, piece by piece, over a period of twenty-three years. Material was placed in different sections, not in chronological order of revelation, but according to how they were to be read by the Prophet and believers. The Qur'an is divided into 114 sections of varying lengths, the longest (section 2) being around twenty pages in Arabic, the shortest (sections 108 and 112) being one line in Arabic each. These sections are each known in Arabic as *sura*, and we will use this word to refer to them.

Each sura (with the exception of Sura 9) begins with 'In the Name of God, the Lord of Mercy, the Giver of Mercy', and a sura consists of a number of verses each known in Arabic as an *aya*. Again, an aya can run into several lines and consist of several sentences, or it can be one single word, but it normally ends in Arabic with a rhyme.

The titles of the suras require some explanation. Many suras combine several subjects within them, as will be explained below under ‘Stylistic Features’, and the titles were allocated on the basis of either the main theme within the sura, an important event that occurs in the sura, or a significant word that appears within it. The introductions to the suras in this translation are intended to help the reader in this respect.

Meccan and Medinan Suras

The Qur’anic material revealed to the Prophet in Mecca is distinguished by scholars from the material that came after the Migration (Hijra) to Medina. In the Meccan period, the Qur’an was concerned mainly with the basic beliefs in Islam—the unity of God as evidenced by His ‘signs’ (*ayat*),^{[10](#)} the prophethood of Muhammad, and the Resurrection and Final Judgement—and these themes are reiterated again and again for emphasis and to reinforce Qur’anic teachings. These issues were especially pertinent to the Meccans. Most of them believed in more than one god. The Qur’an refers to this as *shirk* (partnership): the sharing of several gods in the creation and government of the universe. The reader will note the frequent use of ‘partnership’ and ‘associate’ throughout the Qur’an. The Meccans also initially denied the truth of Muhammad’s message, and the Qur’an refers to earlier prophets (many of them also mentioned in the Bible, for instance Noah, Abraham, Jacob,

Joseph, Moses, and Jesus),¹¹ in order both to reassure the Prophet and his followers that they will be saved, and to warn their opponents that they will be punished. The Qur'an stresses that all these prophets preached the same message and that the Qur'an was sent to confirm the earlier messages. It states that Muslims should believe in all of them without making any distinction between them (2: 285). The Meccans likewise could not conceive of the Resurrection of the Dead. In the Meccan suras the Qur'an gives arguments from embryology and from nature in general (36: 76–83; 56: 47–96; 22: 5–10) to explain how the Resurrection can and will take place; the Qur'an seeks always to convince by reference to history, to what happened to earlier generations, by explanations from nature, and through logic.

In the Medinan suras, by which time the Muslims were no longer the persecuted minority but an established community with the Prophet as its leader, the Qur'an begins to introduce laws to govern the Muslim community with regard to marriage, commerce and finance, international relations, war and peace. Examples of these can be found in Suras 2, 3, 4, 6, 8, and 9. This era also witnessed the emergence of a new group, the *munaḥiqun* or hypocrites, who pretended to profess Islam but were actually working against the Islamic state, and these 'hypocrites' are a frequent theme in the Medinan suras. We also see here discussion of the 'People of the Book' with particular reference to Jewish and Christian communities, both those contemporary with the Prophet and those

in the past. It will be seen that the Qur'an tends to speak of groups or classes of people rather than individuals.

Throughout the Meccan and Medinan suras the beliefs and morals of the Qur'an are put forward and emphasized, and these form the bulk of Qur'anic material; the percentage of strictly legal texts in the Qur'an is very small indeed. The Qur'an contains some 6,200 verses and out of these only 100 deal with ritual practices, 70 verses discuss personal laws, 70 verses civil laws, 30 penal laws, and 20 judiciary matters and testimony.¹² Moreover, these tend to deal with general principles such as justice, kindness, and charity, rather than detailed laws: even legal matters are explained in language that appeals to the emotions, conscience, and belief in God. In verses dealing with retaliation (2: 178–9), once the principles are established the text goes on to soften the hearts of both parties: offender and victims. In introducing the obligation of the fast of Ramadan (2: 183–7), the aim throughout is to make the fast seem easy and highly desirable, and it is indeed perceived this way by Muslims. The month of Ramadan is a time of festivity and rejoicing.

Stylistic Features

The Qur'an has its own style. It may be useful to readers to mention some of the important features of this style. The reader should not expect the Qur'an to be arranged chronologically or by subject matter. The Qur'an may present, in the same sura, material about

the unity and grace of God, regulations and laws, stories of earlier prophets and nations and the lessons that can be drawn from these, and descriptions of rewards and punishments on the Day of Judgement. This stylistic feature serves to reinforce the message, to persuade and to dissuade. This technique may appear to bring repetition of the same themes or stories in different suras but, as the Qur'an is above all a book of guidance, each sura adds to the fuller picture and to the effectiveness of the guidance. For instance, in the midst of discussion about divorce and settlements, it suspends the introduction of regulations and instructs the believers to keep up prayer and stand in obedience to God (2: 237–8), later to resume discussion of the divorce regulations. While urging people to give in charity, before the day comes when there will be no trade and no help from friends or intercessors, it shifts to the Throne verse (2: 255) to describe the glory of God and refer to the time when no one can intercede for anyone else. Afterwards, having reminded people of God's power, it resumes its injunctions to give in charity. In a religion that seeks to affect people's beliefs and behaviour in all aspects of life it is never sufficient to say something once or twice, and if the material on God, on earlier prophets, or on the Day of Judgement were each dealt with only once, the effect would not be so all-pervasive. This technique compresses many aspects of the Qur'anic message into any one sura, each forming self-contained lessons. This is particularly useful as it is rare for anyone to read the whole Qur'an at once: it is mainly used in short sections during

worship and preaching, as well as by individuals or on television and radio in daily readings.

A central feature of Qur'anic style is contrast: between this world and the next (each occurring exactly 115 times), between believers and disbelievers, between Paradise and Hell. This has been studied in great detail, and scholars have found truly remarkable patterns of contrasts: angels and devils, life and death, secrecy and openness, and so on, occurring exactly the same number of times.¹³ This sense of balance in the text is continued in passages where the Prophet is instructed to say, 'Now the truth has come from your Lord: let those who wish to believe in it do so, and let those who wish to reject it do so' (18: 29) and 'There is no compulsion in religion: true guidance has become distinct from error' (2: 256) (one of the names the Qur'an gives for itself is *al-Furqan*—the book that distinguishes [right from wrong] (25: 1)).

One stylistic feature that makes the Qur'an particularly effective is that God speaks directly to people (e.g. 56: 57–73) and to the Prophet, often using 'We', the first person plural of majesty, to represent Himself. It involves the readers/listeners by questioning, directing, and urging them, alternating this with information (e.g. 56: 47–74). The Qur'an is also full of dialogue between God and His prophets (e.g. Abraham in 2: 260; Noah in 11: 45–8), between prophets and their audiences (e.g. Salih and the Thamud people in 11: 61–5), and between different individuals (e.g. Solomon and the

hoopoe, Solomon and his chieftains, and the Queen of Sheba talking to her advisers, all in 27: 19–44).

One of the obvious stylistic features of the Qur'an is the use of grammatical shifts from one personal pronoun to another (e.g. third to second to first person speaker; from singular to plural of majesty), and in the tenses of verbs. This is an accepted rhetorical practice in Arabic, similar to features used in some European literature. It is called in Arabic *iltifat* (i.e. 'turning' from one thing to another). One example (4: 114) is changing from talking about God, in the third person, to God Himself speaking in the first person plural of majesty: 'There is no good in most of their secret talk, only in commanding charity, or good, or reconciliation between people. To anyone who does these things, seeking to please God, We shall give a rich reward.' Instead of saying 'He will give him . . .', God speaks in the plural of majesty to give His personal guarantee of reward.¹⁴

The Qur'an always offers justification for its message, supporting it with logical argument, for example in explaining the unity of God (e.g. 21: 21–2; 23: 91; 36: 78–83). The Qur'an supports its statements with reference to the past (the history of earlier nations and prophets), to the present (to nature as a manifestation of God's wisdom, power, and care), and to the future (life in the Hereafter and Judgement), in addition of course to reminding people constantly of God and His attributes.

Another feature of the Qur'an is that it does not name individuals, with a few rare exceptions such as prophets and angels, but

consistently uses techniques of generalization. One method of achieving this is the use of general words like ‘those who’ or ‘whoever’, giving the message universal application. Thus, in permitting Muslims to defend themselves, it gives permission generally to ‘those who have been driven unjustly from their homes . . .’ (22: 40 ff.). This will apply at any time or place. When it urges the Prophet to deliver the message, even when dealing with his own personal situation and feelings, instead of saying ‘You should deliver the message and fear none but God’, it speaks of ‘those who deliver God’s messages and fear only Him and no other: God’s reckoning is enough’ (33: 39). Reformers, preachers, and anyone standing for the truth can apply this readily to themselves, because such statements are put in a proverbial style. Verses of the Qur’an are therefore readily quoted and inscribed on plaques which can be hung on the walls of offices, houses, courtrooms, and so on as an inspiration or a reminder.

Issues of Interpretation

Over the years, a large body of commentaries on the Qur’an has accumulated, and differences in interpretation can be observed both between the various traditions within Islam (such as Sunni, Shi’ i, or Sufi),¹⁵ and between different periods in history. It is not the intention here to go into detail (see the Bibliography to this volume for useful works for further reading), but some illustrative examples

may give the reader some understanding of the complexity and sophistication of views that arise from reading the Qur'an.

An important feature of the Qur'anic style is that it alludes to events without giving their historical background. Those who heard the Qur'an at the time of its revelation were fully aware of the circumstances. Later generations of Muslims had to rely on the body of literature explaining the circumstances of the revelations (*asbab al-nuzul*),¹⁶ and on explanations and commentaries based on the written and oral records of statements by eyewitnesses. These oral testimonies were collected and later written down.

Interpretation is further complicated by the highly concise style of the Qur'an. A verse may contain several sentences in short, proverbial style, with pronominal references relating them to a wider context. Moreover, proverbial statements can be lifted from the text and used on their own, isolated from their context and unguided by other references in the Qur'an that might provide further explanation. Both non-Muslims eager to criticize Islam and some Islamic extremists have historically used this technique to justify their views.

Some examples will illustrate this feature, for instance the verse 'Slay them wherever you find them' (2: 191),¹⁷ thus translated by Dawood and taken out of context, has been interpreted to mean that Muslims may kill non-Muslims wherever they find them. In fact the only situations where the Qur'an allows Muslims to fight are in self-defence and to defend the oppressed who call for help (4: 75), but

even in the latter case this is restricted to those with whom the Muslims do not have treaty obligations (8: 72). The pronoun ‘them’ here refers to the words ‘those who attack you’ at the beginning of the previous verse. Thus the Prophet and his followers are here being allowed to fight the Meccans who attack them. The Qur’an makes many general statements but it is abundantly clear from the grammar and the context of this statement that this is not one of them.

‘Wherever you find them’ or ‘come up against them’ is similarly misunderstood. As exegetes and commentators explain, the Muslims were anxious that if their enemies attacked them in Mecca, which was and is a sanctuary (in which no Muslim is allowed to fight, or kill even an animal or plant), and they retaliated and killed, they would be breaking the law. The Qur’an simply reassured the Muslims that they could defend themselves when attacked, even if they killed their attackers, whether within the sanctuary or outside it. However, the six verses that concern war (2: 190–5) contain many restrictions and are couched in restraining language that appeals strongly to the Muslims’ conscience. In six verses we find four prohibitions; seven restrictions (one ‘until’, four ‘if, two ‘who fight you’); as well as such cautions as ‘in God’s cause’, ‘be mindful of God’, ‘God does not love those who overstep the limits’, ‘He is with those who are mindful of Him’, loves ‘those who do good’, and ‘God is most forgiving and merciful’. The prevalent message of the Qur’an is one of peace and tolerance¹⁸ but it allows self-defence.

Equally misinterpreted and taken out of context is what has become labelled as ‘the sword verse’ (9: 5) although the word ‘sword’ does not appear in the Qur’an: ‘When the [four] forbidden months are over, wherever you find the polytheists, kill them, seize them, besiege them, ambush them’. The hostility and ‘bitter enmity’ of the polytheists and their *fitna* (persecution: 2: 193; 8: 39) of the Muslims during the time of the Prophet became so great that the disbelievers were determined to convert the Muslims back to paganism or finish them off: ‘They will not stop fighting you [believers] until they make you revoke your faith, if they can’ (2: 217). It was these hardened polytheists in Arabia, who would accept nothing other than the expulsion of the Muslims or their reversion to paganism, and who repeatedly broke their treaties, that the Muslims were ordered to treat in the same way—either to expel them or to accept nothing from them except Islam. But, even then, the Prophet and the Muslims were not simply to pounce on such enemies, reciprocating by breaking the treaty themselves: an ultimatum was issued, giving the enemy notice that, after the four sacred months mentioned in 9: 5 above, the Muslims would wage war on them.

Yet the main clause of the sentence—‘kill the polytheists’—is singled out by some non-Muslims as representing the Islamic attitude to war; even some Muslims take this view and allege that this verse abrogated many other verses, including ‘There is no compulsion in religion’ (2: 256) and even, according to one solitary extremist, ‘God is forgiving and merciful’. This far-fetched

interpretation isolates and decontextualizes a small part of a sentence and of a passage, 9: 1–15, which gives many reasons for the order to fight such polytheists: they continually broke their agreements and aided others against the Muslims, they started hostilities against the Muslims, barred others from becoming Muslims, expelled them from the Holy Mosque and even from their own homes. At least eight times the passage mentions the misdeeds of these people against the Muslims. Moreover, consistent with restrictions on war elsewhere in the Qur'an, the immediate context of this 'sword verse' exempts such polytheists as do not break their agreements and who keep the peace with the Muslims (9: 7); it orders that those enemies seeking safe conduct should be protected and delivered to the place of safety they seek (9: 6). The whole of this context to verse 5, with all its restrictions, is ignored by those who simply isolate one part of a sentence to build on it their theory of war and violence in Islam.

One further cause for misinterpretation is the lack of awareness of the different meanings of a given term in different contexts (see below, 'This Translation: Identifying Aspects of Meaning'). Thus, for example, in Dawood's translation: 'He that chooses a religion other than Islam, it will not be accepted of him and in the world to come, he will be one of the lost' (3: 85),¹⁹ it has to be borne in mind that the word *islam* in the Arabic of the Qur'an means complete devotion/submission to God, unmixed with worship of any other. All earlier prophets are thus described by the Qur'an as *muslim*. Those who read this word *islam* in the sense of the religion of the

Prophet Muhammad will set up a barrier, illegitimately based on this verse, between Islam and other monotheistic religions. The Qur'an clearly defines its relationship with earlier scriptures by saying: 'He has sent the Scripture down to you [Prophet] with the Truth, confirming what went before: He sent down the Torah and the Gospel earlier as a guide for people' (3: 3–4). Indeed it urges the Christians and the Jews to practise their religion (5: 68, 45, 47). They are given the honorific title of 'People of the Book', and the Qur'an appeals to what is common between them: 'Say, "People of the Book, let us arrive at a statement that is common to us all: we worship God alone, we ascribe no partner to Him, and none of us takes others beside God as lords"' (3: 64).

The Qur'an forbids arguing with the People of the Book except in the best way and urges the Muslims to say: 'We believe in what was revealed to us and in what was revealed to you; our God and your God are one [and the same]' (29: 46). God addresses Muslims, Jews, and Christians with the following: 'We have assigned a law and a path to each of you. If God had so willed, He would have made you one community, but He wanted to test you through that which He has given you, so race to do good: you will all return to God and He will make clear to you the matters you differed about' (5: 48). The Qur'an allows Muslims to eat the food of the People of the Book and marry their women (5: 5). These are explicit statements which Muslims involved in interfaith dialogue rely upon.

Misinterpretation is also observed with regard to the status of women. For example, 2: 228 ‘husbands have a degree [of right] over them [their wives]’ has been variously interpreted by Muslims and non-Muslims to relegate women in general to a lower status, when in fact this cannot be based on this verse. The reference here is not to ‘women’ and ‘men’ but to ‘wives’ and ‘husbands’. The context is in questions of divorce, between wives and husbands. Partly based on a misinterpretation of this verse, for example, most traditional scholars came to the view that Muslim women could not be judges, whereas Abu Hanifa (d. AH 150/767 CE), the founder of one of the four main schools of Islamic law, and modern jurists in many Muslim countries (although not all) do also allow women to be judges.

A further example of discrimination against women due to disregard of context is found in the way some scholars interpreted 2: 282. In urging the recording of a debt in writing, the Qur’an says: ‘Call in two men as witnesses. If two men are not there, then call one man and two women out of those you approve as witnesses, so that if one of the two women should forget the other can remind her.’²⁰ The majority view was to generalize this to all testimony and all other situations. The fact is that the verse should be seen in its context, where the Qur’an is insisting on the protection of people’s property. In the preceding pages, it urges wealthy people to give in charity, but it then turns in the above verse to ensure that their money is not taken fraudulently or through neglect. After urging the wealthy to give free loans (as opposed to charging interest) for the

sake of God, it urges in the strongest manner the recording of any loan agreement. In the longest verse in the Qur'an (twelve lines in Arabic) it gives instructions on how to secure the agreement in writing and by testimony to avoid conflict or loss of the lender's money. It calls on people to do this in a cultural environment where women generally were less involved in money matters and calculations than men, and less literate. Modern interpreters take the view that the cultural context is different now and that a woman can be as well educated as a man, or even better. Therefore they confine this verse to its cultural context and allow a woman now to give witness alone, just as she is allowed to be a judge on her own.

It is in the nature of central religious scriptures to be open to endless interpretation and enlisted to justify all shades of opinion, and these are just a few examples of misinterpretation, which can become further complicated with mistranslation. The Qur'an itself predicts in 3: 7 that some people will deliberately interpret certain verses in a skewed way; the Arabic of the Qur'an is very concise and attracted a sophisticated body of exegesis and commentary, including interpretations by those wishing to derive authoritative foundations for their sometimes extremist ideologies. It is the job of the translator to bring his or her reader as close as is possible to the meaning of the original Arabic, utilizing the tools of solid linguistic analysis and looking at it in the context of its own stylistic features, but in a language that is comprehensible to the non-specialist majority. The Qur'an was after all first addressed to the Arabs in

their own language, ‘to make things clear’ (see for example 12: 2; 43: 3).

A Short History of English Translations

The history of translation of the Qur’an is a long and interesting one. The title itself has often been rendered in English as ‘Koran’, but this older Anglicized form is gradually being replaced by ‘Qur’an’, which reflects the correct Arabic transliteration and pronunciation of the word. The first translation into English was done in 1649 by Alexander Ross, a grammar school teacher in Southampton. However, Ross unfortunately did not know Arabic and made his translation from one in French by André du Ryer. The translation is at times widely different from the original. Ross’s title is indicative of his attitude. He describes it as *The Alcoran of Mahomet translated . . . and newly Englished, for the satisfaction of all that desire to look into the Turkish vanities*. A century later, in 1734, George Sale’s Protestant translation was the next version of the Qur’an to be presented in English, and his italicized commentaries, embedded in the text, helped to make the Qur’an more understandable to an English-speaking audience. For centuries this was one of the most successful translations, in both the UK and the USA, and it continued to be printed throughout the first half of the twentieth century. It is still available for consultation in many academic libraries.

In 1861 the Revd J. M. Rodwell undertook a translation of the Qur'an. His perspective on the Qur'an was a strongly biblical one.²¹ One oddity is his disregard for the traditional Muslim arrangement of the suras, rearranging them into what he thought to be the chronological order; moreover some of his footnotes include material that is incorrect and offensive to Muslims. Nonetheless he had a linguistic talent that enabled him to come up with innovative solutions to previously intractable problems. It is easy to perceive the influence of Rodwell's work on many subsequent translators. Rodwell also instigated the practice of partial numbering of Qur'anic verses, providing some help to those wishing to cite passages from his translation.

The next translator of the Qur'an into English, E. H. Palmer (1840–82), is claimed to be the first who had direct and long-lasting contact with Arabs and sought, in style, to retain some of the 'rude, fierce eloquence' of the Qur'an but without becoming 'too rude or familiar'. His translation appeared in 1880. He was the first to reflect, in his footnotes, some real respect for the text and the Prophet of Islam. The first British Muslim to translate the Qur'an, however, was the novelist and vicar's son Muhammad Marmaduke Pickthall. He undertook a new translation (published in 1930) after observing that some of the earlier translations included 'commentation offensive to Muslims and employed a style of language which Muslims at once recognise as unworthy'. Although his language may now seem almost artificially archaic, his translation keeps close to the original Arabic, and is still very

popular among Arabs and Muslims. The next significant translation was written by Abdullah Yusuf Ali, an Indian Muslim, and appeared in 1934. This text, entitled *The Holy Qur'an: Text, Translation and Commentary*, has appeared in numerous editions, normally including the Arabic text parallel with the translation, along with 6,310 explanatory notes, 300 pieces of running commentary in blank verse, fourteen appendices and indices. It is an extremely useful work, especially his notes and indices, for those who want a fuller and more guided understanding of the background and text of the Qur'an. His language contains poetic features and archaic words that make the style outdated.

Arthur J. Arberry's translation, *The Koran Interpreted*, appeared in 1955 and is undoubtedly one of the most respected translations of the Qur'an in English. Arberry shows great respect towards the language of the Qur'an, particularly its musical effects. His careful observation of Arabic sentence structure and phraseology makes his translation very close to the Arabic original in grammatical terms. To those unfamiliar with the text itself, this feature, along with the lack of any notes or comments, can make the text seem difficult to understand and confusingly unidiomatic. However, it remains a popular version of the text, particularly in academic circles.

In the following year (1956), N. J. Dawood produced his translation for Penguin Books. His stated aim was above all to make the language modern and readable, and he certainly succeeds in this, when one compares it with the translations available at the

time. However, from the beginning his translation was seen to take too many liberties with the text of the Qur'an and to contain many inaccuracies, as was immediately pointed out by reviewers; moreover, many Muslims were deeply offended by the way he translated key terms and by some of the notes to the translation.

In 1980 an English translation by Muhammad Asad was published. He was an Austrian (Leopold Weiss) who converted to Islam. He called it *The Message of the Qur'an, Translated and Explained*. It contains a parallel Arabic text, 5,371 very useful notes, and four appendices. Asad is one of the most original translators, who did the background research for himself in the original lengthy Arabic exegeses. His language and choice of words too are original, but he inserts many bracketed explanatory words which, though useful, make his sentences cumbersome. Also his 'rationalistic' approach leads him to translations that some Muslim theologians disagree with: for example, his translation of 50: 17 as 'the two demands of his nature . . .' rather than 'recording [angels]', or *hamim* in 56: 93 as 'burning despair' rather than 'scalding water'.

There is not enough space here for an exhaustive survey of all English translations; we have mentioned only some important or popular ones from the past and present.

This Translation

General Style

This translation is intended to go further than previous works in accuracy, clarity, flow, and currency of language. It is written in a modern, easy style, avoiding where possible the use of cryptic language or archaisms that tend to obscure meaning. The intention is to make the Qur'an accessible to everyone who speaks English, Muslims or otherwise, including the millions of people all over the world for whom the English language has become a lingua franca. The message of the Qur'an was, after all, directly addressed to all people without distinction as to class, gender, or age: it does not rely on archaisms or pompous language for effect. Although the language of the present translation is simple and straightforward, it is hoped that it does not descend to an inappropriate level.

Special attention has been paid to certain criteria which, if ignored, could have led to confusion, misrepresentation of the Arabic meaning, or a translation comprehensible only to an academic or enthusiast. The present translator fully recognizes how very difficult the task is of translating the Qur'an, and the following remarks are not meant to belittle the efforts or qualities of previous translators, all of whom have made a useful contribution, but merely to illustrate how the methodology utilized in this present translation can lead to enhanced accuracy and clarity of meaning.

Intertextuality

It has frequently been remarked that different parts of the Qur'an explain each other, and utilization of the relationship between the parts of the Qur'an was considered by Ibn Taymiyya (d. 1328 CE) to be the most correct method. He explained: 'What is stated in a general way in one place is explained in detail in another; what is stated briefly in one place is explained at length in another.' The reader will find in the footnotes to the translation examples of how useful this technique is in explaining the meaning of ambiguous passages of the Qur'an.

Context

Context is crucial in interpreting the meaning of any discourse, Qur'anic or otherwise. For instance, when the Prophet was fleeing from Mecca for his life, he hid with Abu Bakr in a cave on the route to Medina. His Meccan enemies were pursuing him, but they passed by the mouth of the cave and lost the trail, enabling the Prophet eventually to reach Medina unharmed. In this translation the Qur'anic passage that describes the Prophet's experience as he waited tensely in the cave is rendered: 'God sent His calm down to him, aided him with forces invisible to you, *and brought down the disbelievers' plan*. God's plan is higher' (9: 40), but Dawood pursues the warlike metaphor implied in 'forces invisible to you' (understood by the commentators to include a spider that distracted the pursuers from looking into the cave by weaving a cobweb across

the entrance to it) to render the passage as: ‘God caused His tranquillity to descend upon him and sent to his aid invisible warriors so that *he routed the unbelievers* and exalted the Word of God.’ He takes the subject of routed/brought down to be Muhammad rather than the contextually evident God, and consequently produces an incorrect translation of the Arabic text which does not match the context of the passage, in which the Prophet was utterly helpless, taking refuge in the cave.

Identifying Aspects of Meaning

Key terms are frequently used in the Qur’an with different meanings for different contexts, a feature known in Arabic as *wujuh al-Qur’an*. These were recognized from the early days of Qur’anic exegesis and have been highlighted in many publications.^{[22](#)} As will be shown later, ignoring this feature and forcing upon a word one single meaning for the sake of consistency results in denial of the context and misrepresentation of the material. There are numerous concepts of the Qur’an which illustrate this feature, including *amr*, *jihad*, *awliya*, and *taqwa*. Thus *amr* is commonly translated as ‘command’ when in many situations it has other meanings, including ‘matter’ and ‘affair’; *jihad* is commonly translated as ‘fighting’, although in certain situations it is more appropriate to render it as ‘struggle’; *awliya* is commonly translated as ‘friends’ when it in fact generally means ‘allies’ or ‘supporters’; and *taqwa* is commonly translated as

‘fear of God’, but the true meaning is closer to the concept of ‘being mindful of God’. It is important for the translator to recognize when it is appropriate to be consistent in the translation of a repeated term, and when to reflect the context. This also applies to such fundamental terms as *islam*, *muslimun*, *kafirun*, *fasiqun*, *dhalimun*, and *din*. Arabic classical dictionaries include varieties of meanings for these terms.

Arabic Structure and Idiom

Throughout this translation, care has been taken to avoid unnecessarily close adherence to the original Arabic structures and idioms, which almost always sound unnatural in English. Literal translations of Arabic idioms often result in meaningless English. Moreover, the Arabic language at the time of the Qur’an was very concise. Parts of the sentence could be omitted because they were well understood from the context, and elision is a marked feature in the Qur’an: sometimes whole clauses are elided. This type of elision is particularly noticeable in conditional sentences, in oaths, and in contrasts (e.g. 11: 17; 50: 1; 13: 31; and 38: 9). In some cases it is possible to use dots to indicate that something is missing. In others it is better to supply the omitted clause.

Another example where adhering to Arabic can be misleading is in the description of Paradise, regularly described in the Qur’an as having streams. A literal translation of the Arabic phrase *tajri min*

tahtiha al-anhar is thought by some to be ‘under which rivers flow’. This may, however, suggest to the English reader that the rivers flow underground, which is not what is meant in Arabic; rather the image is of a shady garden watered by many streams. The present translation gives ‘graced with flowing streams’. ‘Graced’ was intended to convey the generosity in God’s gift to the people of Paradise implicit in the Qur’anic text; the adjective ‘flowing’ is taken from the Arabic verb *tajri* used in connection with these ‘rivers’; while ‘streams’ was chosen above the more general ‘rivers’ as the impression is one of many small rivulets coursing throughout the garden, keeping it watered, beautiful, and fresh. In classical Arabic, the term *nahr* applies to any body of running water, from the smallest of streams to the widest of rivers. In modern Arabic the term has become restricted to rivers and this may in some cases have led to a misunderstanding of the term.

Also problematic can be a particular kind of rhetorical question, frequent in the Qur’an, which expresses disapproval through its grammatical structure rather than by any lexical addition. It was decided for this translation to use ‘How’ to convey this sense of disapproval. For instance, in describing the actions of the disbelievers in 16: 72 the present translation gives ‘How can they believe in falsehood and deny God’s blessings?’; in the question posed by the disbelievers in 17: 94, ‘How could God have sent a human being as a messenger?’ The literal translations ‘Do they believe in falsehood?’ or ‘Has God sent a human being?’ would not convey the disapproval inherent in the Arabic original.

In other instances a literal translation of the Arabic would produce a text incomprehensible to most readers. Thus for example 20: 113, which describes the contents of the Qur'an, translated literally as 'We have turned about in it something of threats', is here rendered as 'We have . . . given all kinds of warnings in it.' Or 74: 45 'we plunged *along with the plungers*' has been adapted in this translation to 'we indulged with others [in mocking the believers]'.

Pronouns

Identifying the proper reference of pronouns is problematic in the Qur'an since these sometimes shift in the same verse with the risk of ambiguity and distortion of meaning if these shifts are not correctly identified. There are numerous examples in the Qur'an where there is a change of addressee from Prophet to believers and others and vice versa. Like many other languages, Arabic distinguishes between 'you' singular and 'you' plural; in modern English 'you' is used for singular and plural without distinction. Yet in the Arabic of the Qur'an, in almost all cases where 'you' is used in the singular it is the Prophet who is being addressed. In this translation, therefore, 'Prophet' is added to the English text where it is clear that it is he who is being addressed, to make the passages as clear in English as they are in Arabic. This is particularly important in passages where, within the same verse, there is a shift between plural and singular address. For example in 10: 61 the Arabic reads 'In whatever matter

you (singular, therefore addressing the Prophet) may be engaged and whatever part of the Qur'an you (singular, therefore addressing the Prophet) are reciting, whatever work you (plural, therefore addressing the whole community) are doing, We witness you (plural) when you (plural) are engaged in it.'

Classical Usage

It is important to identify the meaning of Arabic words as used at the time of the revelation of the Qur'an rather than the one(s) they have acquired in modern Arabic. The present translation has placed great emphasis on information gleaned from classical Arabic dictionaries, including the *Lisan al-'Arab* by Ibn Mandhur, *al-Qamus al-Muhit* by al-Fayruzabadi, and *al-Mu'jam al-Wasit* by the Arabic Language Academy in Cairo. It is interesting to give an example of how the semantic spread of a certain key term has changed: *walad* in classical (Qur'anic) Arabic means the non-gender-specific 'child' or 'children', while in modern Arabic it can only mean 'boy' or 'son'. The claim of the pagan Arabs that God has *walad* is repeated several times in the Qur'an. As the Meccans believed that the angels were the daughters, not the sons, of God, it is immediately evident that the modern meaning of *walad* is too restrictive to express accurately the intended meaning of the classical Arabic original in this context. Although later, in Medina, references were made to the Christian

belief that Jesus was the son of God, to use ‘son’ when talking about the beliefs of Meccan Arabs is incorrect and misleading.

Paragraphing and Punctuation

The Arabic convention throughout the ages has been to put each sura in one continuous paragraph, however many pages this may entail. This is clearly not normal usage in English. It can furthermore make the volume seem overwhelming to someone not familiar with its contents. In order to clarify the meaning and structure of thoughts and to meet the expectation of modern readers, the present translation divides the material into paragraphs. We have also marked the beginning of each verse with its number in superscript small type so as to aid those who wish to consult specific passages (while not, we hope, interrupting the flow or distracting the reader). This combination is new in presenting the Qur'an and should add to the clarity and help quick reference to every verse in the Qur'an. Among the current translations there are two conventions, either to break each sura into individual verses given on separate lines, or to use free-flowing paragraphs but to give the verse numbers only at intervals of five or ten verses. Neither of these systems is satisfactory: the first makes the translations look, in places, more like a list than a text and interrupts the flow and indeed the understanding of the text as a whole, while the second system leaves the reader unable to ascertain where the intervening

verses begin and end, something which is extremely important for the referencing and cross-referencing which contributes so much to understanding the meaning of the text.

Nor does the Arabic Qur'an use a system of punctuation in the same way as modern English. The Qur'an has its own system of marking pauses, indeed a whole branch of study is devoted to it,^{[23](#)} but the now conventional system of commas, full stops, colons and semicolons, question marks, dashes, quotation marks, etc. is not used in the Qur'an. These have been carefully and consciously introduced into this translation. The quotation marks are important because the Qur'an very frequently presents dialogue and direct speech, sometimes not introduced or even attributed, yet it is imperative to identify in the translation where one speaker ends and another begins. Dashes have frequently been used because there is a feature of Qur'anic language, long recognized by Arab scholars, where for instance the Qur'an will report the views of disbelievers and interrupt their statement with comments such as 'so they claim'. Also, sometimes it will break the expounding of a general argument with a more detailed episode, before going back to the general argument. Such material is placed between dashes in this translation in order to make the sentence structure and the flow of ideas clearer. Colons are used especially near the end of verses, where a short statement concludes and comments on the sentence.

Sometimes it has been necessary to break what might appear to be a single sentence into smaller units, in order to avoid creating

sentences that were several lines long, and in order to solve problems of shifting pronouns in Arabic: an important stylistic feature of the Qur'an called *iltifat* (grammatical shifts for rhetorical purposes) mentioned earlier. Thus, in one verse, there can be shifts in pronouns from first to second to third person or changes in tense from present to future. This clearly does not correspond to the norms of English sentence structure. One solution was to break up even short verses which have been traditionally kept together to the detriment of clarity. Sometimes it happened that a new paragraph was even started mid-verse in an attempt to solve stylistic difficulties.

Footnotes and Explanatory Introductions

In order not to overburden or overzealously guide the reader with extensive commentaries, only short introductions to the suras have been supplied. These are designed to help the reader by identifying where the title comes from, and giving some information on the background and the general structure of the sura. The footnotes are meant to be minimal, and to explain allusions, references, and cultural background only when it was felt these were absolutely necessary to clarify meaning and context. Sometimes the footnotes explain reasons for departing from accepted translations, give alternatives, or make cross-references. The footnotes also give

explanations (where they are considered to be helpful or of interest) of ambiguous passages which are made clear in the Arabic commentaries on the Qur'an, classical and modern. Particular use was made of Fakhr al-Din al-Razi's twelfth-century *Mafatih al-Ghayb*, Abu Hayyan's early fourteenth-century *al-Bahr al-Muhit* (Beirut, 1993), and Baydawi's late fourteenth-century *Anwar al-Tanzil wa Asrar al-Ta'wil*.

Razi must be singled out as the most useful tool in understanding the Qur'an. He is an all-round linguist *par excellence*, noting and discussing linguistic questions missed by perhaps all the others, and opening up areas for discussion where others do not. He is always aware of the context and the position of the verse in the whole structure of the sura. His mind is mathematical, analytical, as he spells out the linguistic function of each verse or statement. He cites as many references and opinions as possible and normally evaluates them, using other verses of the Qur'an and references to Arabic poetry as well as other commentaries. All these qualities mark his thought patterns as the most 'modern' of all the commentators, his linguistic analysis illuminated by philosophy, logic, and reason.

ACKNOWLEDGEMENTS

In preparing this translation the intention was to produce easily readable, clear contemporary English, as free as possible from the Arabism and archaism that marked some previous translations,

while remaining true to the original Arabic text. With these aims, it was necessary to have the text read by native speakers of English, mainly graduates in English and Arabic, including some of my former MA students. I am especially grateful to the following individuals, who have provided very useful suggestions: Matthew Shorter, Maureen O'Rourke, James Howarth, and in particular Marianna Klar, whose acute attention to detail and meticulous accuracy were most important in adding corrections to the typescript and in reading the whole text more than once. I am also grateful to Gemma Tighe, who typed the first draft, to Elsaid Badawi and Abdel Rahman Haleem for helpful discussions and suggestions, but above all, I am most indebted to my wife, Harfiyah, for her invaluable work throughout the editorial process, and for her assiduous proof-reading. Finally, I would like to mention with appreciation the highly professional, thorough, and painstaking treatment the text has received from Judith Luna, Elizabeth Stratford, and other OUP staff. Judith Luna, as commissioning editor, has encouraged me throughout, with patience, understanding, and enthusiastic commitment to the project.

M. A. S. Abdel Haleem

¹ See <http://www.iiie.net/Intl/PopStats.html>.

² These words appear at the beginning of Sura 96 of the Qur'an.

³ Moreover, until the first revelation came to him in the cave, Muhammad was not known to have composed any poem or given any speech. The Qur'an employs this fact in arguing with the unbelievers: 'If God had so willed, I would not have recited it to you, nor would He have made it known to you. I lived a whole lifetime among you before it came to

me. How can you not use your reason?’ (10: 16). Among other things this is taken by Muslims as proof of the Qur’an’s divine source.

⁴ The concepts of ‘reading’, ‘learning/knowing’, and ‘the pen’ occur six times in these two lines. As Muslim writers on education point out (e.g. S. Qutb, *Fi Dhilalal-Qur’an* (Cairo, 1985), vi. 3939), the revelation of the Qur’an began by talking about reading, teaching, knowing, and writing.

⁵ 9:43; 80: I–II.

⁶ The word *qur’an* means ‘reading/reciting’ and came to refer to ‘the text which is read/recited’. The Muslim scripture often calls itself *kitab* ‘writing’, and this came to refer to ‘the written book’. Thus the significance of uttering and writing the revealed scripture is emphasized from the very beginning of Islam, and is locked in the very nouns that designate the Qur’an.

⁷ See Subhi al-Salih, *Mabahith fi ‘Ulum al-Qur’an* (Beirut, 1981), 65–7.

⁸ During the last twenty-five years there have been some views contesting this traditional history of the Qur’an and maintaining that it was canonized at a later date. The reader can consult a survey and discussion of these views in Angelika Neuwirth, ‘The Qur’an and History: A Disputed Relationship’, *Journal of Qur’anic Studies*, 5/1 (2003), 1–18. Also see H. Motzki, ‘The Collection of the Qur’an: A Reconsideration of Western Views in Light of Recent Methodological Developments’, *Der Islam* (2001), 2–34.

⁹ The written fragments were another important source for the collation of this ‘canonical’ document.

¹⁰ See e.g. 25: 1–33; 27: 59 ff.; 30: 17 ff.; 41: 53.

¹¹ See e.g. 2: 136; 3: 84–5; 6: 83–90; 42: 13.

¹² A. Khallaf, *A Concise History of Islamic Legislation* [Arabic] (Kuwait, 1968), 28–9.

¹³ A. Nawfal, *al-I’jaz al-‘Adadi lil-Qur’an il-Karim* (Cairo, 1976).

¹⁴ M. Abdel Haleem, *Understanding the Qur’an: Themes and Style* (London: I.B. Tauris, 2001), 187–208.

¹⁵ For a definition of these terms see I. R. Netton, *A Popular Dictionary of Islam* (London: Curzon Press, 1992).

¹⁶ The *asbab al-nuzul* are found in Qur’an commentaries. They identify the circumstances of the revelations and refer to names and details of what actually happened.

¹⁷ N. J. Dawood's translation, *The Koran*, Penguin Classics (Harmondsworth, 1990). This has been used as the title of an article, "Slay them wherever you find them": Humanitarian Law in Islam', by James J. Busuttil of Linacre College, Oxford, in *Revue de droit pénal militaire et de droit de la guerre* (1991), 113–40.

¹⁸ See Abdel Haleem, *Understanding the Qur'an*.

¹⁹ *The Koran*, translated by N. J. Dawood, Penguin Classics.

²⁰ Many translate *tadilla* as 'err', not realizing that one of the many meanings (*wujuh*) of the verb is 'forget'.

²¹ In his notes he is over-eager to claim biblical sources for Qur'anic material, and quick to claim that there are contradictions between verses where none exists.

²² For classical studies see Bibliography: Ibn Sulayman; al-Mubarrad; and Ibn al-Jawzi. A useful modern study that recognizes this feature is Toshihiko Izutsu, *The Structure of the Ethical Terms in the Koran: A Study in Semantics* (Tokyo: Keio University, 1959).

²³ *Ilm al-waqf wa 'l-ibtida'*.

A CHRONOLOGY OF THE QUR'AN

- c.570 Birth of Muhammad (his father died before his birth)
- 576 Death of Muhammad's mother when he is 6
- 578 Death of Muhammad's grandfather
- 595 Muhammad's marriage to Khadija
- c.610 First revelation of Qur'an
- 615 First migration of Muslims to Abyssinia seeking refuge from persecution in Mecca
- 'Umar ibn al-Khattab converts to Islam after reading a written Qur'anic passage his believing sister was trying to hide from him
- 619 Death of Khadija and Abu Talib (the Prophet's uncle and support)
- 620 The Prophet's 'Night Journey to Jerusalem and Ascension to Heaven'
- 622 Migration to Medina (Hijra) and starting date of Muslim calendar
- 624 Battle of Badr: the Muslims defeat the much larger Meccan army

- 625 Battle of Uhud: Meccan army defeat Muslims
- 627 Battle of the Trench—Meccans fail to take Medina and retreat
- 628 Treaty of Hudaibiyya: truce with the Meccan alliance,
allowing peaceful preaching of Islam and so many converts
- 630 Truce broken by a tribe allied to Mecca; Mecca's surrender to
the Muslims and acceptance of Islam
- 630 Battle of Hunayn
- 631 Expedition to Tabuk
- 631 The Year of Embassies—Islam accepted by all the Arabian
tribes. The Prophet concludes treaties of peace with the
Christian chief of al-Aqaba and the Jewish tribes in the oases
of Maqna, Adhruh, and Jarba to the south
- 632 The Prophet's farewell pilgrimage to Mecca 8 June Death of
Muhammad in Medina
- 633 Qur'an collected into one volume by Abu Bakr
- 645 'Uthman commissions copies of the Qur'an to be made and
circulated
- 1153 First Latin translation of the Qur'an
- 1543 First printed edition (Basle) with a preface by Martin Luther
- 1649 Alexander Ross makes first translation of the Qur'an into
English (from French)
- 173
4 George Sale's translation of the Qur'an
- 1861 J. M. Rodwell's translation of the Qur'an
- 1880 E. H. Palmer's translation of the Qur'an

1930 Muhammad Marmaduke Pickthall's translation of the Qur'an

1934 Abdullah Yusuf Ali's translation of the Qur'an

1955 Arthur J. Arberry's translation of the Qur'an

1956 N. J. Dawood's translation of the Qur'an

1980 Muhammad Asad's translation of the Qur'an

SELECT BIBLIOGRAPHY

General Reference Works

Badawi, E. M. and Abdel Haleem, M., *Dictionary of Qur'anic Usage* (Leiden: E. J. Brill, 2007).

Beeston, A. F. L., Johnstone, T. M., Serjeant, R. B., and Smith, G. R. (eds.), 'Bibliography of Translations of the Qur'an into European Languages', in *Arabic Literature to the End of the Umayyad Period*, Cambridge History of Arabic Literature (Cambridge: Cambridge University Press, 1983).

Esposito, John L., *Oxford Encyclopaedia of the Modern Islamic World* (Oxford: Oxford University Press, 1999).

Hazard, Harry W., *Atlas of Islamic History* (Princeton: Princeton University Press, 1954).

McAuliffe, J. D. (ed.), *Encyclopaedia of the Qur'an* (Leiden: E. J. Brill, 2001), 5 vols.

Robinson, Francis, *An Atlas of the Islamic World since 1500* (Oxford: Oxford University Press, 1982).

Other Translations

For extensive commentaries in English:

Asad, M., *The Message of the Qur'an, Translated and Explained* (Gibraltar: Dar al-Andalus, 1980; repr. 1997).

Yusuf Ali, A., *The Holy Qur'an: Text, Translation and Commentary* (1934; many editions).

Studies of the Qur'an

Abbott, N., *Studies in Arabic Literary Papyri*, ii. *Qur'anic Commentary and Tradition* (Chicago: University of Chicago Press, 1967). See also *Studies in Arabic Literary Papyri*, iii. *Language and Literature* (Chicago: University of Chicago Press, 1972).

Abdel Haleem, M., *Understanding the Qur'an: Themes and Style* (London and New York: I.B. Tauris, 2001).

——(ed.), *Journal of Qur'anic Studies* (Edinburgh: Edinburgh University Press, 1999–).

Bell, R., and Watt, W. M., *Introduction to the Qur'an* (Edinburgh: Edinburgh University Press, 1970).

Boullata, I. J., *Literary Structures of Religious Meaning in the Qur'an* (London: Curzon Press, 2000).

Cook, M., *The Koran: A Very Short Introduction* (Oxford: Oxford University Press, 2000).

Draz, M. A., *Introduction to the Qur'an* (London and New York: I.B. Tauris, 2000).

- Hawting, G., and Sharif, A., *Approaches to the Qur'an* (London: Routledge, 1993).
- Izutsu, T., *The Structure of the Ethical Terms in the Koran: A Study in Semantics* (Tokyo: Keio University, 1959).
- Motzki, H., 'The Collection of the Qur'an: A Reconsideration of Western Views in Light of Recent Methodological Developments', *Der Islam* (2001), 2–34.
- Nelson, K. L., *The Art of Reciting the Qur'an* (Austin: University of Texas Press, 1985).
- Rahman, F., *Major Themes of the Qur'an* (Minneapolis: Bibliotheca Islamica Inc., 1980).
- Rippin, A., *Approaches to the History of the Interpretation of the Qur'an* (Oxford: Oxford University Press, 1988).
- Robinson, N., *Discovering the Qur'an* (London: SCM Press, 1996).
- Tottoli, R., *Biblical Prophets in the Quran and Muslim Literature* (Richmond, Surrey: Curzon, 2002).
- Versteegh, C. H. M., *Arabic Grammar and Qur'anic Exegesis in Early Islam* (Leiden: E. J. Brill, 1993).
- von Denffer, A., *Ulum al-Qur'an: An Introduction to the Sciences of the Qur'an* (Leicester: Islamic Foundation, 1994).

The Life of Muhammad

Cook, M., *Muhammad*, Past Masters (Oxford: Oxford University Press, 1983).

Guillaume, A., *The Life of Muhammad* (Oxford: Oxford University Press, 2002).

Lings, M., *Muhammad: His Life Based on the Earliest Sources* (Cambridge: Islamic Texts Society, 1991).

Watt, W. Montgomery, *Muhammad: Prophet and Statesman* (Oxford: Oxford University Press, 1974).

Introductions to Islam

Arnold, Thomas W., *The Preaching of Islam* (London: Constable, 1913).

Endress, Gerhard, *An Historical Introduction to Islam*, 2nd edn., Islamic Surveys (Edinburgh: Edinburgh University Press, 2002).

Esposito, John L., *Islam, The Straight Path* (Oxford: Oxford University Press, 1998).

Rahman, Fazlur, *Islam*, 2nd edn. (Chicago: University of Chicago Press, 1979).

Robinson, Neal, *Islam: A Concise Introduction* (London: Curzon, 1999).

Ruthven, Malise, *Islam: A Very Short Introduction* (Oxford: Oxford University Press, 2000).

Arabic Works Cited in Footnotes

Abū Ḥayyān, *al-Baḥr al-Muḥīṭ* (many editions).

Arabic Language Academy, Cairo, *al-Muʿjam al-Wasīṭ* (Istanbul: Dār al-Daʿwa, 1989).

al-Bayḍawī, *Anwār al-Tanzīl wa Asrār al-Taʾwīl* (many editions).

al-Bukhārī, *Ṣaḥīḥ* (many editions).

al-Fayrūzabādī, *al-Qāmūs al-Muḥīṭ* (many editions).

Ḥassān, Tammām, *al-Lughā al-ʿArabiyya Maʿnāhā wa Mabnāhā* (Cairo: Al-Hayʾa al-Miṣriyya al-ʿĀmma, 1973).

Ḥassān, Tammām, *al-Bayān fī Rawāʾiʾ al-Qurʾān* (Cairo: ʿĀlam al-Kutub, 1993).

Ibn ʿAbdul-Salām, ʿIzz al-Dīn, *Majāz al-Qurʾān* (London: Al-Furqān Foundation, 1999).

Ibn al-Jawzī, ʿAbd al-Raḥmān (d. AH 597/1201 CE), *Nuzhat al-Aʿyun al-Nawāssir fī ʿilm al-Wujūh wa al-Naṣaʾir* (Beirut, 1985 and many edns.).

Ibn Sulaymān, Muqātil (d. AH 150/767 CE), *al-Ashbāh wa al-Naṣaʾir fī al-Qurʾān al-Karīm* (Cairo, 1975).

al-Isfahānī, al-Rāghib, *Mufradāt al-Rāghib* (many editions).

Lane, E. W., *Arabic–English Lexicon* (Beirut: Librairie du Liban, 1968).

Mubarrad, Muḥammad ibn Yazīd (d. AH 286/899 CE), *Ma Ittafaqa Lafẓuhu wa Ikhtalafa Maʿnāhu fī al-Qurʾān al-Majīd* (Cairo, AH

1350/1931 CE).

Omar, A. M., and Makram, A. S., *Mu'jam al-Qira'at al-Qur'aniyya* (Tehran: Intisharat Uswa, 1999).

Qutb, Sayyid, *Fī Zilāl al-Qur'ān* (Cairo, 1985).

al-Rāzī, Fakhr al-Dīn, *al-Tafsīr al-Kabīr* or *Mafātīḥ al-Ghayb*, 3rd edn. (Beirut: Dar Ihya' al-Turāth al-'Arabi, n.d.).

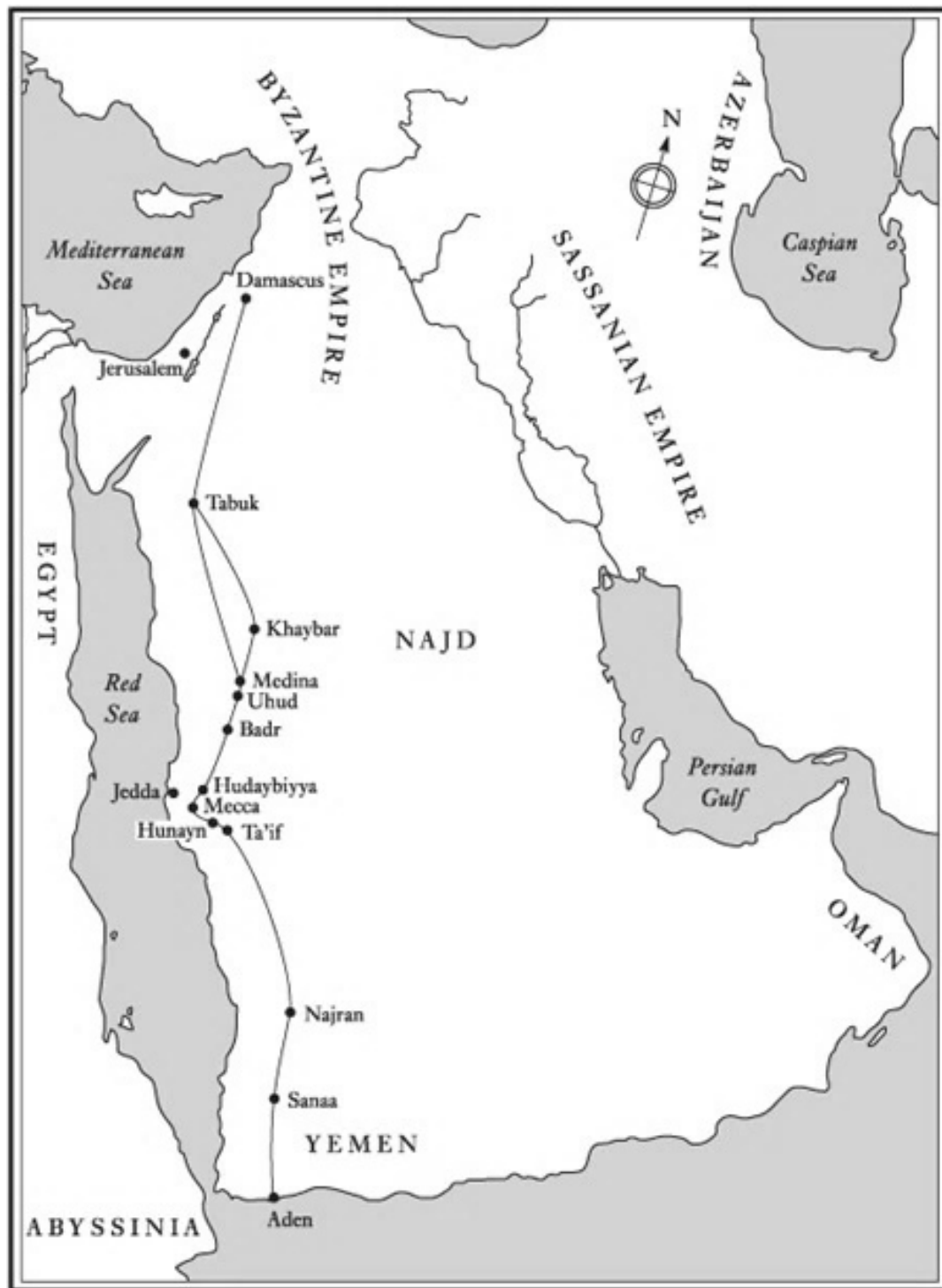
al-Saliḥ, Ṣubḥi, *Mabāḥith fī 'ulūm al-Qur'ān* (Beirut, 1981).

Suyūṭī, *Tafsīr al-falālayn* (many editions).

al-Tirmidhī, *fāmi' al-Tirmidhī* (many editions).

Zamakhsharī, *al-Kashshāf* (many editions).

Zamakhsharī, *Asās al-Balāgha* (many editions).



Map of Arabia showing places at the time of the revelation of the Qur'an (612–32 CE), most located along the north-south trade route between Aden and Damascus.

THE QUR'AN

1. THE OPENING

This sura is seen to be a precise table of contents of the Qur'anic message. It is very important in Islamic worship, being an obligatory part of the daily prayer, repeated several times during the day.

¹In the name of God, the Lord of Mercy,^a the Giver^b of Mercy!^c
²Praise belongs to God, Lord^d of the Worlds,^e ³the Lord of Mercy,
the Giver of Mercy, ⁴Master of the Day of Judgement. ⁵It is You we
worship; it is You we ask for help. ⁶Guide us to the straight path:
⁷the path of those You have blessed, those who incur no anger^f and
who have not gone astray.

^a Most occurrences of this term *rahman* in the Qur'an are in the context of Him being mighty and majestic as well as merciful. The addition of the word 'Lord' here is intended to convey this aspect of the term.

^b This term *rahim* is an intensive form suggesting that the quality of giving mercy is inherent in God's nature.

^c This is the only instance where this formula, present at the start of every sura but one, is counted as the first numbered verse.

^d The Arabic root *r-b-b* has connotations of caring and nurturing in addition to lordship, and this should be borne in mind wherever the term occurs and is rendered 'lord'.

^e *Al-'alamin* in Arabic means all the worlds, of mankind, angels, animals, plants, this world, the next, and so forth.

^f Note that the verb here is not attributed to God, as it is in many translations.

2. THE COW

This is a Medinan sura and the longest in the Qur'an, containing material revealed over several years, and named after the story of the cow which the Israelites were ordered to slaughter (verses 67 ff.). The sura opens with a response to the plea for guidance in Sura I, 'The Opening', dividing people into three groups in their response to this guidance—the believers, the disbelievers, and the hypocrites—and closes confirming the tenets of faith given in the opening verses (3–5). The addressee shifts as the sura progresses: at various times the text addresses people in general (verses 21 ff.), where they are urged to serve God who has been so gracious to them (they are reminded that God created Adam and favoured him over the angels), the Children of Israel (verses 40 ff.), who are reminded of God's special favours to them and urged to believe in scriptures that do indeed confirm their own, and the believers (verses 136 ff.), who are given instruction in many areas—prayer, fasting, pilgrimage, defence, marital law, and financial matters.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Alif Lam Mim^a

²This is the Scripture in which there is no doubt,^b containing guidance for those who are mindful^c of God, ³who believe in the

unseen,^d keep up the prayer,^a and give^b out of what We have provided for them; ⁴those who believe in the revelation sent down to you [Muhammad], and in what was sent before you, those who have firm faith in the Hereafter. ⁵Such people are following their Lord's guidance and it is they who will prosper. ⁶As for those who disbelieve, it makes no difference whether you warn them or not: they will not believe. ⁷God has sealed their hearts and their ears, and their eyes are covered. They will have great torment.^c

⁸Some people say, 'We believe in God and the Last Day,' when really they do not believe. ⁹They seek to deceive God and the believers but they only deceive themselves, though they do not realize it. ¹⁰There is a disease in their hearts, which God has added to. Agonizing torment awaits them for their persistent lying. ¹¹When it is said to them, 'Do not cause corruption in the land,' they say, 'We are only putting things right,' ¹²but really they are causing corruption, though they do not realize it. ¹³When it is said to them, 'Believe, as other people believe,' they say, 'Should we believe as the fools do?' but they are the fools, though they do not know it. ¹⁴When they meet the believers, they say, 'We believe,' but when they are alone with their evil ones, they say, 'We're really with you; we were only mocking.' ¹⁵God is mocking them, and allowing them more slack to wander blindly in their insolence. ¹⁶They have bought error in exchange for guidance, so their trade reaps no profit, and they are not rightly guided. ¹⁷They are like people who [labour to] kindle a fire: when it lights up everything around them, God takes

away all their light, leaving them in utter darkness, unable to see—¹⁸deaf, dumb, and blind: they will never return. ¹⁹Or [like people who, under] a cloudburst from the sky, with its darkness, thunder, and lightning, put their fingers into their ears to keep out the thunderclaps for fear of death—God surrounds the disbelievers. ²⁰The lightning almost snatches away their sight: whenever it flashes on them they walk on and when darkness falls around them they stand still. If God so willed, He could take away their hearing and sight: God has power over everything.

²¹People, worship your Lord, who created you and those before you, so that you may be mindful [of Him] ²²who spread out the earth for you and built the sky; who sent water down from it and with that water produced things for your sustenance. Do not, knowing this, set up rivals to God. ²³If you have doubts about the revelation We have sent down to Our servant, then produce a single sura like it—enlist whatever supporters^a you have other than God—if you truly [think you can]. ²⁴If you cannot do this—and you never will—then beware of the Fire prepared for the disbelievers, whose fuel is men and stones.

²⁵[Prophet], give those who believe and do good the news that they will have Gardens graced with flowing streams. Whenever they are given sustenance from the fruits of these Gardens, they will say, ‘We have been given this before,’ because they were provided with something like it.^b They will have pure spouses and there they will stay.

²⁶God does not shy from drawing comparisons even with something as lowly as a gnat, or higher:^c the believers know it is the truth from their Lord, but the disbelievers say, ‘What does God mean by such a comparison?’ Through it He makes many go astray and leads many to the right path. But it is only the rebels He makes go astray: ²⁷those who break their covenant with God after it has been confirmed, who sever the bonds that God has commanded to be joined, who spread corruption on the earth—these are the losers. ²⁸How can you ignore God when you were lifeless and He gave you life, when He will cause you to die, then resurrect you to be returned to Him? ²⁹It was He who created all that is on the earth for you, then turned to the sky and made the seven heavens; it is He who has knowledge of all things.

³⁰[Prophet], when your Lord told the angels, ‘I am putting a successor^a on earth,’ they said, ‘How can^b You put someone there who will cause damage and bloodshed, when we celebrate Your praise and proclaim Your holiness?’ but He said, ‘I know things you do not.’ ³¹He taught Adam all the names [of things], then He showed them to the angels and said, ‘Tell me the names of these if you truly [think you can].’ ³²They said, ‘May You be glorified! We have knowledge only of what You have taught us. You are the All Knowing and All Wise.’ ³³Then He said, ‘Adam, tell them the names of these.’ When he told them their names, God said, ‘Did I not tell you that I know what is hidden in the heavens and the earth, and that I know what you reveal and what you conceal?’

³⁴When We told the angels, ‘Bow down before Adam,’ they all bowed. But not Iblis, who refused and was arrogant: he was disobedient. ³⁵We said, ‘Adam, live with your wife in this garden. Both of you eat freely there as you will, but do not go near this tree, or you will both become wrongdoers.’ ³⁶But Satan made them slip, and removed them from the state they were in. We said, ‘Get out, all of you! You are each other’s enemy. ^c On earth you will have a place to stay and livelihood for a time.’ ³⁷Then Adam received some words^d from his Lord and He accepted his repentance: He is the Ever Relenting, the Most Merciful. ³⁸We said, ‘Get out, all of you! But when guidance comes from Me, as it certainly will, there will be no fear for those who follow My guidance nor will they grieve—³⁹those who disbelieve and deny Our messages shall be the inhabitants of the Fire, and there they will remain.’

⁴⁰Children of Israel, remember how I blessed you. Honour your pledge to Me and I will honour My pledge to you: I am the One you should fear. ⁴¹Believe in the message I have sent down confirming what you already possess. Do not be the first to reject it, and do not sell My messages for a small price: I am the One of whom you should be mindful. ⁴²Do not mix truth with falsehood, or hide the truth when you know it. ⁴³Keep up the prayer, pay the prescribed alms, and bow your heads [in worship] with those who bow theirs. ⁴⁴How can you tell people to do what is right and forget to do it yourselves, even though you recite the Scripture? Have you no sense? ⁴⁵Seek help with steadfastness and prayer—though this is

hard indeed for anyone but the humble, ⁴⁶who know^a that they will meet their Lord and that it is to Him they will return.

⁴⁷Children of Israel, remember how I blessed you and favoured you over other people. ⁴⁸Guard yourselves against a Day when no soul will replace another in any way, no intercession will be accepted for it, nor any ransom; nor will they be helped. ⁴⁹Remember when We saved you from Pharaoh's people, who subjected you to terrible torment, slaughtering your sons and sparing only your women—this was a great trial from your Lord—⁵⁰and when We parted the sea for you, so saving you and drowning Pharaoh's people right before your eyes. ⁵¹We appointed forty nights for Moses [on Mount Sinai] and then, while he was away, you took to worshipping the calf—a terrible wrong. ⁵²Even then We forgave you, so that you might be thankful.

⁵³Remember when We gave Moses the Scripture, and the means to distinguish [right and wrong], so that you might be guided. ⁵⁴Moses said to his people, 'My people, you have wronged yourselves by worshipping the calf, so repent to your Maker and kill [the guilty among] you. That is the best you can do in the eyes of your Maker.' He accepted your repentance: He is the Ever Relenting and the Most Merciful. ⁵⁵Remember when you said, 'Moses, we will not believe you until we see God face to face.' At that, thunderbolts struck you as you looked on. ⁵⁶Then We revived you after your death, so that you might be thankful. ⁵⁷We made the clouds cover you with shade, and sent manna and quails down to you, saying,

‘Eat the good things We have provided for you.’ It was not Us they wronged; they wronged themselves.

⁵⁸Remember when We said, ‘Enter this town and eat freely there as you will, but enter its gate humbly and say, "Relieve us!" Then We shall forgive you your sins and increase the rewards of those who do good.’ ⁵⁹But the wrongdoers substituted a different word from the one they had been given. So, because they persistently disobeyed, We sent a plague down from the heavens upon the wrongdoers.

⁶⁰Remember when Moses prayed for water for his people and We said to him, ‘Strike the rock with your staff.’ Twelve springs gushed out, and each group knew its drinking place. ‘Eat and drink the sustenance God has provided and do not cause corruption in the land.’ ⁶¹Remember when you said, ‘Moses, we cannot bear to eat only one kind of food, so pray to your Lord to bring out for us some of the earth’s produce, its herbs and cucumbers, its garlic, lentils, and onions.’ He said, ‘Would you exchange better for worse? Go to Egypt and there you will find what you have asked for.’ They were struck with humiliation and wretchedness, and they incurred the wrath of God because they persistently rejected His messages and killed prophets contrary to all that is right. All this was because they disobeyed and were lawbreakers.

⁶²The [Muslim] believers, the Jews, the Christians, and the Sabians^a—all those who believe in God and the Last Day and do good—will have their rewards with their Lord. No fear for them, nor

will they grieve. ⁶³Remember when We took your pledge, and made the mountain tower high above you, and said, ‘Hold fast to what We have given you and bear its contents in mind, so that you may be conscious of God.’ ⁶⁴Even after that you turned away. Had it not been for God’s favour and mercy on you, you would certainly have been lost. ⁶⁵You know about those of you who broke the Sabbath, and so We said to them, ‘Be like apes!’ ^b Be outcasts!’ ⁶⁶We made this an example to those people who were there at the time and to those who came after them, and a lesson to all who are mindful of God.

⁶⁷Remember when Moses said to his people, ‘God commands you to sacrifice a cow.’ They said, ‘Are you making fun of us?’ He answered, ‘God forbid that I should be so ignorant.’ ⁶⁸They said, ‘Call on your Lord for us, to show us what sort of cow it should be.’ He answered, ‘God says it should be neither too old nor too young, but in between, so do as you are commanded.’ ⁶⁹They said, ‘Call on your Lord for us, to show us what colour it should be.’ He answered, ‘God says it should be a bright yellow cow, pleasing to the eye.’ ⁷⁰They said, ‘Call on your Lord for us, to show us [exactly] what it is: all cows are more or less alike to us. With God’s will, we shall be guided.’ ⁷¹He replied, ‘It is a cow not trained to till the earth or water the fields: a perfect and unblemished cow.’ They said, ‘Now you have brought the truth,’ and so they slaughtered it, though they almost failed to do so. ⁷²When you [Israelites] killed someone and started to blame one another—although God was to bring what you had concealed to light— ⁷³We said, ‘Strike the [body] with a part of

[the cow]': thus God brings the dead to life and shows His signs so that you may understand. ⁷⁴Even after that, your hearts became as hard as rocks, or even harder, for there are rocks from which streams spring out, and some from which water comes when they split open, and others which fall down in awe of God: He is not unaware of what you do.

⁷⁵So can you [believers] hope that such people will believe you, when some of them used to hear the words of God and then deliberately twist them, even when they understood them? ⁷⁶When they meet the believers, they say, 'We too believe.' But when they are alone with each other they say, 'How could you tell them about God's revelation [to us]? They will be able to use it to argue against you before your Lord! Have you no sense?' ⁷⁷Do they not know that God is well aware of what they conceal and what they reveal? ⁷⁸Some of them are uneducated, and know the Scripture only through wishful thinking. They rely on guesswork. ⁷⁹So woe to those who write something down with their own hands and then claim, 'This is from God,' in order to make some small gain. Woe to them for what their hands have written! Woe to them for all that they have earned! ⁸⁰They say, 'The Fire will only touch us for a few days.' Say to them, 'Have you received a promise from God—for God never breaks His promise—or are you saying things about Him of which you have no real knowledge?' ⁸¹Truly those who do evil and are surrounded by their sins will be the inhabitants of the Fire,

there to remain, ⁸²while those who believe and do good deeds will be the inhabitants of the Garden, there to remain.

⁸³Remember when We took a pledge from the Children of Israel: ‘Worship none but God; be good to your parents and kinsfolk, to orphans and the poor; speak good words to all people; keep up the prayer and pay the prescribed alms.’ Then all but a few of you turned away and paid no heed. ⁸⁴We took a pledge from you, ‘Do not shed one another’s blood or drive one another from your homelands.’ You acknowledged it at the time, and you can testify to this. ⁸⁵Yet here you are, killing one another and driving some of your own people from their homes, helping one another in sin and aggression against them. If they come to you as captives, you still pay to set them free, although you had no right to drive them out. [u](#) So do you believe in some parts of the Scripture and not in others? The punishment for those of you who do this will be nothing but disgrace in this life, and on the Day of Resurrection they will be condemned to the harshest torment: God is not unaware of what you do. ⁸⁶These are the people who buy the life of this world at the price of the Hereafter: their torment will not be lightened, nor will they be helped.

⁸⁷We gave Moses the Scripture and We sent messengers after him in succession. We gave Jesus, son of Mary, clear signs and strengthened him with the Holy Spirit. So how is it that, whenever a messenger brings you something you do not like, you become arrogant, calling some impostors and killing others? ⁸⁸They say,

‘Our hearts are impenetrably wrapped [against whatever you say],’ but God has rejected^b them for their disbelief: they have little faith.

⁸⁹When a Scripture came to them from God confirming what they already had, and when they had been praying for victory against the disbelievers, even when there came to them something they knew [to be true], they disbelieved in it: God rejects those who disbelieve.

⁹⁰Low indeed is the price for which they have sold their souls by denying the God-sent truth, out of envy that God should send His bounty^c to any of His servants He pleases. The disbelievers have ended up with wrath upon wrath, and a humiliating torment awaits them. ⁹¹When it is said to them, ‘Believe in God’s revelations,’ they reply, ‘We believe in what was revealed to us,’ but they do not believe in what came afterwards, though it is the truth confirming what they already have. Say [Muhammad], ‘Why did you kill God’s prophets in the past if you were true believers?’ ⁹²Moses brought you clear signs, but then, while he was away, you chose to worship the calf—you did wrong.’

⁹³Remember when We took your pledge, making the mountain tower above you, and said, ‘Hold on firmly to what We have given you, and listen to [what We say].’ They said, ‘We hear and we disobey,’ and through their disbelief they were made to drink [the love of] the calf deep into their hearts. ⁹⁴Say, ‘How evil are the things your belief commands you to do, if you really are believers!’ Say, ‘If the last home with God is to be for you alone and no one else, then you should long for death, if your claim is true.’ ⁹⁵But

they will never long for death, because of what they have stored up with their own hands: God is fully aware of the evildoers. ⁹⁶[Prophet], you are sure to find them clinging to life more eagerly than any other people, even the polytheists. Any of them would wish to be given a life of a thousand years, though even such a long life would not save them from the torment: God sees everything they do.

⁹⁷Say [Prophet], ‘If anyone is an enemy of Gabriel—who by God’s leave brought down the Qur’an to your heart, confirming previous scriptures, as a guide and good news for the faithful— ⁹⁸if anyone is an enemy of God, His angels and His messengers, of Gabriel and Michael, then God is certainly the enemy of such disbelievers.’ ⁹⁹For We have sent down clear messages to you and only those who defy [God] would refuse to believe them. ¹⁰⁰How is it that whenever they make a covenant or a pledge, some of them throw it away? In fact, most of them do not believe.

¹⁰¹When God sent them a messenger confirming the Scriptures they already had, some of those who had received the Scripture before threw the Book of God over their shoulders as if they had no knowledge, ¹⁰²and followed what the evil ones had fabricated about the Kingdom of Solomon instead. Not that Solomon himself was a disbeliever; it was the evil ones who were disbelievers. They taught people witchcraft and what was revealed in Babylon to the two angels Harut and Marut. Yet these two never taught anyone without first warning him, ‘We are sent only to tempt—do not disbelieve.’

From these two, they learned what can cause discord between man and wife, although they harm no one with it except by God's leave. They learned what harmed them, not what benefited them, knowing full well that whoever gained [this knowledge] would lose any share in the Hereafter. Evil indeed is the [price] for which they sold their souls, if only they knew. ¹⁰³If they had believed and been mindful of God, their reward from Him would have been far better, if only they knew.

¹⁰⁴Believers, do not say [to the Prophet], 'Ra'ina,' but say, 'Unzurna,' ^a and listen [to him]: an agonizing torment awaits those who ignore [God's words]. ¹⁰⁵Neither those People of the Book who disbelieve nor the idolaters would like anything good to be sent down to you from your Lord, but God chooses for His grace whoever He will: His bounty has no limits. ¹⁰⁶Any revelation We cause to be superseded or forgotten, We replace with something better or similar. Do you [Prophet] not know that God has power over everything? ¹⁰⁷Do you not know that control of the heavens and the earth belongs to Him? You [believers] have no protector or helper but God. ¹⁰⁸Do you wish to demand of your messenger something similar to what was demanded of Moses? ^b Whoever exchanges faith for disbelief has strayed far from the right path. ¹⁰⁹Even after the truth has become clear to them, many of the People of the Book wish they could turn you back to disbelief after you have believed, out of their selfish envy. Forgive and forbear until God gives his command: He has power over all things. ¹¹⁰Keep up the prayer and

pay the prescribed alms. Whatever good you store up for yourselves, you will find it with God: He sees everything you do.

¹¹¹They also say, ‘No one will enter Paradise unless he is a Jew or a Christian.’ This is their own wishful thinking. [Prophet], say, ‘Produce your evidence, if you are telling the truth.’ ¹¹²In fact, any who direct themselves^c wholly to God and do good will have their reward with their Lord: no fear for them, nor will they grieve. ¹¹³The Jews say, ‘The Christians have no ground whatsoever to stand on,’ and the Christians say, ‘The Jews have no ground whatsoever to stand on,’ though they both read the Scripture, and those who have no knowledge say the same; God will judge between them on the Day of Resurrection concerning their differences.

¹¹⁴Who could be more wicked than those who prohibit the mention of God’s name in His places of worship^a and strive to have them deserted? Such people should not enter them without fear: there is disgrace for them in this world and painful punishment in the Hereafter. ¹¹⁵The East and the West belong to God: wherever you turn, there is His Face.^b God is all pervading and all knowing.

¹¹⁶They^d have asserted, ‘God has a child.’ May He be exalted! No! Everything in the heavens and earth belongs to Him, everything devoutly obeys His will. ¹¹⁷He is the Originator of the heavens and the earth, and when He decrees something, He says only, ‘Be,’ and it is. ¹¹⁸Those who have no knowledge also say, ‘If only God would speak to us!’ or ‘If only a miraculous sign would come to us!’ People before them said the same things: their hearts are all alike. We have

made Our signs clear enough to those who have solid faith. ¹¹⁹We have sent you [Prophet] with the truth, bearing good news and warning. You will not be responsible for the inhabitants of the Blaze. ¹²⁰The Jews and the Christians will never be pleased with you unless you follow their ways. Say, ‘God’s guidance is the only true guidance.’ If you were to follow their desires after the knowledge that has come to you, you would find no one to protect you from God or help you. ¹²¹Those to whom We have given the Scripture, who follow it as it deserves,^e are the ones who truly believe in it. Those who deny its truth will be the losers.

¹²²Children of Israel, remember how I blessed you and favoured you over other people, ¹²³and beware of a Day when no soul can stand in for another. No compensation will be accepted from it, nor intercession be of use to it, nor will anyone be helped. ¹²⁴When Abraham’s Lord tested him with certain commandments, which he fulfilled, He said, ‘I will make you a leader of people.’ Abraham asked, ‘And will You make leaders from my descendants too?’ God answered, ‘My pledge does not hold for those who do evil.’

¹²⁵We made the House^a a resort and a sanctuary for people, saying, ‘Take the spot where Abraham stood as your place of prayer.’ We commanded Abraham and Ishmael: ‘Purify My House for those who walk round it, those who stay there, and those who bow and prostrate themselves in worship.’ ¹²⁶Abraham said, ‘My Lord, make this land secure and provide with produce those of its people who believe in God and the Last Day.’ God said, ‘As for those

who disbelieve, I will grant them enjoyment for a short while and then subject them to the torment of the Fire—an evil destination.’

¹²⁷As Abraham and Ishmael built up the foundations of the House [they prayed], ‘Our Lord, accept [this] from us. You are the All Hearing, the All Knowing. ¹²⁸Our Lord, make us devoted^b to You; make our descendants into a community devoted to You. Show us how to worship and accept our repentance, for You are the Ever Relenting, the Most Merciful. ¹²⁹Our Lord, make a messenger of their own rise up from among them, to recite Your revelations to them, teach them the Scripture and wisdom, and purify them: You are the Mighty, the Wise.’

¹³⁰Who but a fool would forsake the religion of Abraham? We have chosen him in this world and he will rank among the righteous in the Hereafter. ¹³¹His Lord said to him, ‘Devote yourself to Me.’ Abraham replied, ‘I devote myself to the Lord of the Universe,’ ¹³²and commanded his sons to do the same, as did Jacob: ‘My sons, God has chosen [your] religion for you, so make sure you devote yourselves to Him, to your dying moment.’

¹³³Were you [Jews] there to see when death came upon Jacob? When he said to his sons, ‘What will you worship after I am gone?’ they replied, ‘We shall worship your God and the God of your fathers, Abraham, Ishmael, and Isaac, one single God: we devote ourselves to Him.’^c ¹³⁴That community passed away. What they earned belongs to them, and what you earn belongs to you: you will not be answerable for their deeds.

¹³⁵They say, ‘Become Jews or Christians, and you will be rightly guided.’ Say [Prophet], ‘No, [ours is] the religion of Abraham, the upright, who did not worship any god besides God.’ ¹³⁶So [you believers], say, ‘We believe in God and in what was sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and all the prophets by their Lord. We make no distinction between any of them, and we devote ourselves to Him.’ ¹³⁷So if they believe like you do, they will be rightly guided. But if they turn their backs, then they will be entrenched in opposition. God will protect you from them: He is the All Hearing, the All Knowing. And say [believers], ¹³⁸‘[Our life] takes its colour from God, and who gives a better colour than God? It is Him we worship.’

¹³⁹Say [Prophet] [to the Jews and Christians], ‘How can you argue with us about God when He is our Lord and your Lord? Our deeds belong to us, and yours to you. We devote ourselves entirely to Him. ¹⁴⁰Or are you saying that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians?’ [Prophet], ask them, ‘Who knows better: you or God? Who could be more wicked than those who hide a testimony [they received] from God? God is not unmindful of what you do.’ ¹⁴¹That community passed away: what they earned belongs to them, and what you earn belongs to you. You will not be answerable for their deeds.

¹⁴²Foolish people will say, ‘What has turned them away from the prayer direction they used to face?’^a Say, ‘East and West belong to

God. He guides whoever He will to the right way.’ ¹⁴³We have made you [believers] into a just community,^b so that you may bear witness [to the truth] before others and so that the Messenger may bear witness [to it] before you. We only made the direction the one you used to face [Prophet] in order to distinguish those who follow the Messenger from those who turn on their heels: that test was hard, except for those God has guided. God would never let your faith go to waste [believers],^c for God is most compassionate and most merciful towards people. ¹⁴⁴Many a time We have seen you [Prophet] turn your face towards Heaven, so We are turning you towards a prayer direction that pleases you.^a Turn your face in the direction of the Sacred Mosque: wherever you [believers] may be, turn your faces to it. Those who were given the Scripture know with certainty that this is the Truth from their Lord: God is not unaware of what they do. ¹⁴⁵Yet even if you brought every proof to those who were given the Scripture, they would not follow your prayer direction, nor will you follow theirs, nor indeed will any of them follow one another’s direction. If you [Prophet] were to follow their desires, after the knowledge brought to you, you would be doing wrong. ¹⁴⁶Those We gave Scripture know it as well as they know their own sons, but some of them hide the truth that they know. ¹⁴⁷The truth is from your Lord, so do not be one of those who doubt. ¹⁴⁸Each community has its own direction to which it turns: race to do good deeds and wherever you are, God will bring you together.^b God has power to do everything.

¹⁴⁹[Prophet], wherever you may have started out, turn your face in the direction of the Sacred Mosque—this is the truth from your Lord: He is not unaware of what you do— ¹⁵⁰wherever you may have started out, turn your face in the direction of the Sacred Mosque; wherever any of you may be, turn your faces towards it, so that people may have no argument against you^c—except for the wrongdoers among them: do not fear them; fear Me—and so that I may perfect My favour on you and you may be guided, ¹⁵¹just as We^d have sent among you a Messenger of your own to recite Our revelations to you, purify you and teach you the Scripture, wisdom, and [other] things you did not know. ¹⁵²So remember Me; I will remember you. Be thankful to Me, and never ungrateful.

¹⁵³You who believe, seek help through steadfastness and prayer, for God is with the steadfast. ¹⁵⁴Do not say that those who are killed in God's cause are dead; they are alive, though you do not realize it. ¹⁵⁵We shall certainly test you with fear and hunger, and loss of property, lives, and crops. But [Prophet], give good news to those who are steadfast, ¹⁵⁶those who say, when afflicted with a calamity, 'We belong to God and to Him we shall return.' ¹⁵⁷These will be given blessings and mercy from their Lord, and it is they who are rightly guided.

¹⁵⁸Safa and Marwa^a are among the rites of God, so for those who make major or minor^b pilgrimage to the House^c it is no offence to circulate between the two.^d Anyone who does good of his own accord will be rewarded, for God rewards good deeds, and knows

everything. ¹⁵⁹As for those who hide the proofs and guidance We send down, after We have made them clear to people in the Scripture, God rejects them, and so do others, ¹⁶⁰unless they repent, make amends, and declare the truth. I will certainly accept their repentance: I am the Ever Relenting, the Most Merciful. ¹⁶¹As for those who disbelieve and die as disbelievers, God rejects them, as do the angels and all people. ¹⁶²They will remain in this state of rejection: their punishment will not be lightened, nor will they be reprieved.

¹⁶³Your God is the *one* God: there is no god except Him, the Lord of Mercy, the Giver of Mercy. ¹⁶⁴In the creation of the heavens and earth; in the alternation of night and day; in the ships that sail the seas with goods for people; in the water which God sends down from the sky to give life to the earth when it has been barren, scattering all kinds of creatures over it; in the changing of the winds and clouds that run their appointed courses between the sky and earth: there are signs in all these for those who use their minds. ¹⁶⁵Even so, there are some who choose to worship others besides God as rivals to Him, loving them with the love due to God, but the believers have greater love for God. If only the idolaters could see—as they will see when they face the torment—that all power belongs to God, and that God punishes severely. ¹⁶⁶When those who have been followed disown their followers, when they all see the suffering, when all bonds between them are severed, ¹⁶⁷the followers will say, ‘If only we had one last chance, we would disown

them as they now disown us.’ In this way, God will make them see their deeds as a source of bitter regret: they shall not leave the Fire.

¹⁶⁸People, eat what is good and lawful from the earth, and do not follow Satan’s footsteps, for he is your sworn enemy. ¹⁶⁹He always commands you to do what is evil and indecent, and to say things about God that you do not really know.^a ¹⁷⁰But when it is said to them, ‘Follow the message that God has sent down,’ they answer, ‘We follow the ways of our fathers.’ What! Even though their fathers understood nothing and were not guided? ¹⁷¹Calling to disbelievers^b is like a herdsman calling to things that hear nothing but a shout and a cry: they are deaf, dumb, and blind, and they understand nothing. ¹⁷²You who believe, eat the good things We have provided for you and be grateful to God, if it is Him that you worship. ¹⁷³He has only forbidden you carrion, blood, pig’s meat, and animals over which any name other than God’s has been invoked. But if anyone is forced to eat such things by hunger, rather than desire or excess, he commits no sin: God is most merciful and forgiving.

¹⁷⁴As for those who conceal the Scripture that God sent down and sell it for a small price, they only fill their bellies with Fire. God will not speak to them on the Day of Resurrection, nor will He purify them: an agonizing torment awaits them. ¹⁷⁵These are the ones who exchange guidance for error, and forgiveness for torment. What can make them patient in the face of the Fire? ¹⁷⁶This is because God has sent the Scripture with the Truth; those who pursue differences in the Scripture are deeply entrenched in opposition.

¹⁷⁷Goodness does not consist in turning your face towards East or West. The truly good are those who believe in God and the Last Day, in the angels, the Scripture, and the prophets; who give away some of their wealth, however much they cherish it, to their relatives, to orphans, the needy, travellers and beggars, and to liberate those in bondage; those who keep up the prayer and pay the prescribed alms; who keep pledges whenever they make them; who are steadfast in misfortune, adversity, and times of danger. These are the ones who are true, and it is they who are aware of God.

¹⁷⁸You who believe, fair retribution^a is prescribed for you in cases of murder: the free man for the free man, the slave for the slave, the female for the female.^b But if the culprit is pardoned by his aggrieved brother, this shall be adhered to fairly, and the culprit shall pay what is due in a good way. This is an alleviation from your Lord and an act of mercy. If anyone then exceeds these limits, grievous suffering awaits him. ¹⁷⁹Fair retribution saves life for you, people of understanding, so that you may guard yourselves against what is wrong.

When death approaches one of you who leaves wealth, ¹⁸⁰it is prescribed that he should make a proper bequest to parents and close relatives—a duty incumbent on those who are mindful of God. ¹⁸¹If anyone alters the bequest after hearing it, the guilt of the alteration will fall on them: God is all hearing and all knowing. ¹⁸²But if anyone knows^c that the testator has made a mistake, or

done wrong, and so puts things right between the parties, he will incur no sin: God is most forgiving and merciful.

¹⁸³You who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may be mindful of God.

¹⁸⁴Fast for a specific number of days, but if one of you is ill, or on a journey, then on other days later. For those who can fast only with extreme difficulty, there is a way to compensate—feed a needy person. But if anyone does good of his own accord, it is better for him, and fasting is better for you, if only you knew. ¹⁸⁵It was in the month of Ramadan that the Qur'an was revealed as guidance for mankind, clear messages giving guidance and distinguishing between right and wrong. So any one of you who sees in that month should fast, and anyone who is ill or on a journey should make up for the lost days by fasting on other days later. God wants ease for you, not hardship. He wants you to complete the prescribed period and to glorify Him for having guided you, so that you may be thankful. ¹⁸⁶[Prophet], if My servants ask you about Me, I am near. I respond to those who call Me, so let them respond to Me, and believe in Me, so that they may be guided.

¹⁸⁷You [believers] are permitted to lie with your wives during the night of the fast: they are [close] as garments to you, as you are to them. God was aware that you were betraying yourselves, [u](#) so He turned to you in mercy and pardoned you: now you can lie with them—seek what God has ordained for you—eat and drink until the white thread of dawn becomes distinct from the black. Then fast

until nightfall. Do not lie with them during the nights of your devotional retreat in the mosques: these are the bounds set by God, so do not go near them. In this way God makes His messages clear to people, that they may guard themselves against doing wrong. ¹⁸⁸Do not eat up your property wrongfully, nor use it to bribe judges, intending sinfully and knowingly to eat up parts of other people's property.

¹⁸⁹They ask you [Prophet] about crescent moons. Say, 'They show the times appointed for people, and for the pilgrimage.' Goodness does not consist of entering houses by the back [door];^b the truly good person is the one who is mindful of God. So enter your houses by their [main] doors and be mindful of God so that you may prosper. ¹⁹⁰Fight in God's cause against those who fight you, but do not overstep the limits:^c God does not love those who overstep the limits. ¹⁹¹Kill them wherever you encounter them,^d and drive them out from where they drove you out, for persecution is more serious than killing.^e Do not fight them at the Sacred Mosque unless they fight you there. If they do fight you, kill them—this is what such disbelievers deserve—¹⁹²but if they stop, then God is most forgiving and merciful. ¹⁹³Fight them until there is no more persecution, and worship^{a b} is devoted to God. If they cease hostilities, there can be no [further] hostility, except towards aggressors. ¹⁹⁴A sacred month for a sacred month: violation of sanctity [calls for] fair retribution. So if anyone commits aggression against you, attack him as he attacked you, but be mindful of God, and know that He is with those

who are mindful of Him. ¹⁹⁵Spend in God's cause: do not contribute to your destruction with your own hands,^c but do good, for God loves those who do good.

¹⁹⁶Complete the pilgrimages, major and minor, for the sake of God. If you are prevented [from doing so], then [send] whatever offering for sacrifice you can afford, and do not shave your heads^d until the offering has reached the place of sacrifice. If any of you is ill, or has an ailment of the scalp, he should compensate by fasting, or feeding the poor, or offering sacrifice. When you are in safety, anyone wishing to take a break^e between the minor pilgrimage and the major one must make whatever offering he can afford. If he lacks the means, he should fast for three days during the pilgrimage, and seven days on his return, making ten days in all. This applies to those whose household is not near the Sacred Mosque. Always be mindful of God, and be aware that He is stern in His retribution.

¹⁹⁷The pilgrimage takes place during the prescribed months. There should be no indecent speech, misbehaviour, or quarrelling for anyone undertaking the pilgrimage—whatever good you do, God is well aware of it. Provide well for yourselves: the best provision is to be mindful of God—always be mindful of Me, you who have understanding— ¹⁹⁸but it is no offence to seek some bounty from your Lord.^f When you surge down from Arafat remember God at the sacred place.^g Remember Him: He has guided you. Before that you were astray. ¹⁹⁹Surge down where the rest of the people do,^a and ask forgiveness of God: He is most forgiving and merciful. ²⁰⁰When

you have completed your rites, remember God as much as you remember your own fathers, or even more. There are some who pray, ‘Our Lord, give us good in this world,’ and they will have no share in the Hereafter; ²⁰¹others pray, ‘Our Lord, give us good in this world and in the Hereafter, and protect us from the torment of the Fire.’ ²⁰²They will have the share they have worked for: God is swift in reckoning. ²⁰³Remember God on the appointed days.^b If anyone is in a hurry to leave after two days, there is no blame on him, nor is there any blame on anyone who stays on, so long as they are mindful of God. Be mindful of God, and remember that you will be gathered to Him.

²⁰⁴There is [a kind of] man whose views on the life of this world may please you [Prophet], he even calls on God to witness what is in his heart, yet he is the bitterest of opponents. ²⁰⁵When he leaves, he sets out to spread corruption in the land, destroying crops and livestock—God does not like corruption. ²⁰⁶When he is told, ‘Beware of God,’ his arrogance leads him to sin. Hell is enough for him: a dreadful resting place. ²⁰⁷But there is also a kind of man who gives his life away to please God, and God is most compassionate to His servants. ²⁰⁸You who believe, enter wholeheartedly into submission to God^c and do not follow in Satan’s footsteps, for he is your sworn enemy. ²⁰⁹If you slip back after clear proof has come to you, then be aware that God is almighty and wise.

²¹⁰Are these people waiting for God to come to them in the shadows of the clouds, together with the angels? But the matter

would already have been decided by then:^d all matters are brought back to God. ²¹¹[Prophet], ask the Children of Israel how many clear signs We brought them. If anyone alters God's blessings after he has received them, God is stern in punishment. ²¹²The life of this world is made to seem glamorous to the disbelievers, and they laugh at those who believe. But those who are mindful of God will be above them on the Day of Resurrection: God provides immeasurably for whoever He pleases. ²¹³Mankind was a single community, then God sent prophets to bring good news and warning, and with them He sent the Scripture with the Truth, to judge between people in their disagreements. Yet it was only those [same people] to whom it was given who disagreed about it after clear signs had come to them, because of rivalry between them. Then by His leave God guided those who believed to the truth people had differed about: God guides whoever He will to a straight path.

²¹⁴Do you [believers] suppose that you will enter the Garden without first having suffered like those before you? They were afflicted by misfortune and hardship, and they were so shaken that even [their] messenger and the believers with him cried, 'When will God's help arrive?' Truly, God's help is near. ²¹⁵They ask you [Prophet] what they should give. Say, 'Whatever good things you give should be for parents, close relatives, orphans, the needy, and travellers. God is well aware of whatever good you do.'

²¹⁶Fighting is ordained for you, though you dislike it. You may dislike something although it is good for you, or like something

although it is bad for you: God knows and you do not.’ ²¹⁷They ask you [Prophet] about fighting in the sacred month. Say, ‘Fighting in that month is a great offence, but to bar others from God’s path, to disbelieve in Him, prevent access to the Sacred Mosque, and expel its people, are still greater offences in God’s eyes: persecution is worse than killing.’^a They will not stop fighting you [believers] until they make you revoke your faith, if they can. If any of you revoke your faith and die as disbelievers, your deeds will come to nothing in this world and the Hereafter, and you will be inhabitants of the Fire, there to remain. ²¹⁸But those who have believed, migrated, and striven for God’s cause, it is they who can look forward to God’s mercy: God is most forgiving and merciful.

²¹⁹They ask you [Prophet] about intoxicants and gambling: say, ‘There is great sin in both, and some benefit for people: the sin is greater than the benefit.’ They ask you again what they should give: say, ‘Give what you can spare.’ In this way, God makes His messages clear to you, so that you may reflect ²²⁰on this world and the next. They ask you about [the property of] orphans: say, ‘It is good to set things right for them. If you combine their affairs with yours, remember they are your brothers and sisters: God knows those who spoil things and those who improve them. Had He so willed, He could have made you vulnerable too: He is almighty and wise.’

²²¹Do not marry idolatresses until they believe: a believing slave woman is certainly better than an idolatress, even though she may please you. And do not give your women in marriage to idolaters

until they believe: a believing slave is certainly better than an idolater, even though he may please you. Such people call [you] to the Fire, while God calls [you] to the Garden and forgiveness by His leave. He makes His messages clear to people, so that they may bear them in mind.

²²²They ask you [Prophet] about menstruation. Say, ‘Menstruation is a painful condition, so keep away from women during it. Do not approach them until they are cleansed; when they are cleansed, you may approach them as God has directed you.^a God loves those who turn to Him, and He loves those who keep themselves clean. ²²³Your wives are [like] your fields, so go into your fields whichever way you like,^b and send [something good] ahead for yourselves. Be mindful of God: remember that you will meet Him.’ [Prophet], give good news to the believers.

²²⁴[Believers], do not allow your oaths in God’s name to hinder you from doing good, being mindful of God and making peace between people. God hears and knows everything: ²²⁵He will not call you to account for oaths you have uttered unintentionally, but He will call you to account for what you mean in your hearts. God is most forgiving and forbearing. ²²⁶For those who swear that they will not approach their wives, there shall be a waiting period of four months:^c if they go back, remember God will be most forgiving and merciful, ²²⁷but if they are determined to divorce, remember that God hears and knows all. ²²⁸Divorced women must wait for three monthly periods before remarrying, and, if they really believe in

God and the Last Day, it is not lawful for them to conceal what God has created in their wombs: their husbands would do better to take them back during this period, provided they wish to put things right. [Divorced women] have [rights] similar to their [obligations], according to what is fair, and [ex-]husbands have a degree [of right] over them: [both should remember that] God is almighty and wise.

²²⁹Divorce can happen twice, and [each time] wives either be kept on in an acceptable manner or released in a good way. It is not lawful for you to take back anything that you have given [your wives], except where both fear that they cannot maintain [the marriage] within the bounds set by God: if you [arbiters] suspect that the couple may not be able to do this, then there will be no blame on either of them if the woman opts to give something for her release.^a These are the bounds set by God: do not overstep them. It is those who overstep God's bounds who are doing wrong. ²³⁰If a husband re-divorces his wife after the second divorce, she will not be lawful for him until she has taken another husband; if that one divorces her, there will be no blame if she and the first husband return to one another, provided they feel that they can keep within the bounds set by God. These are God's bounds, which He makes clear for those who know.

²³¹When you divorce women and they have reached their set time, then either keep or release them in a fair manner. Do not hold on to them with intent to harm them and commit aggression: anyone who does this wrongs himself. Do not make a mockery of

God's revelations; remember the favour He blessed you with, and the Scripture and wisdom He sent to teach you. Be mindful of God and know that He has full knowledge of everything. ²³²When you divorce women and they have reached their set time, do not prevent them from remarrying their husbands if they both agree to do so in a fair manner.^b Let those of you who believe in God and the Last Day take this to heart: that is more wholesome and purer for you. God knows and you do not.

²³³Mothers suckle their children for two whole years, if they wish to complete the term, and clothing and maintenance must be borne by the father in a fair manner. No one should be burdened with more than they can bear: no mother shall be made to suffer harm on account of her child, nor any father on account of his. The same duty is incumbent on the father's heir.^a If, by mutual consent and consultation, the couple wish to wean [the child], they will not be blamed, nor will there be any blame if you wish to engage a wet nurse, provided you pay as agreed in a fair manner. Be mindful of God, knowing that He sees everything you do.

²³⁴If any of you die and leave widows, the widows should wait for four months and ten nights before remarrying. When they have completed this set time, you will not be blamed for anything they may reasonably choose to do with themselves. God is fully aware of what you do. ²³⁵You will not be blamed whether you give a hint that you wish to marry these women, or keep it to yourselves—God knows that you intend to propose^b to them. Do not make a secret

arrangement with them; speak to them honourably and do not confirm the marriage tie until the prescribed period reaches its end. Remember that God knows what is in your souls, so be mindful of Him. Remember that God is most forgiving and forbearing.

²³⁶There is no obligation on you if you divorce women when you have not consummated the marriage or fixed a bride-gift for them, but make fair provision for them, the rich according to his means and the poor according to his—this is a duty for those who do good.

²³⁷If you divorce wives before consummating the marriage but after fixing a bride-gift for them, then give them half of what you had previously fixed, unless they waive [their right], or unless the one who holds the marriage tie waives [his right]. Waiving [your right] is nearer to godliness, so do not forget to be generous towards one another: God sees what you do. ²³⁸Take care to do your prayers,^c praying in the best way,^d and stand before God in devotion. ²³⁹If you are in danger, pray when you are out on foot or riding; when you are safe again, remember God, for He has taught you what you did not know.

²⁴⁰If any of you die and leave widows, make a bequest for them: a year's maintenance and no expulsion from their homes [for that time]. But if they leave of their own accord, you will not be blamed for what they may reasonably choose to do with themselves: God is almighty and wise. ²⁴¹Divorced women shall also have such maintenance as is considered fair: this is a duty for those who are

mindful of God. ²⁴²In this way God makes His revelations clear to you, so that you may grow in understanding.

²⁴³[Prophet], consider those people who abandoned their homeland in fear of death,^a even though there were thousands of them. God said to them, 'Die!' and then brought them back to life again; God shows real favour to people, but most of them are ungrateful. ²⁴⁴Fight^b in God's cause and remember that He is all hearing and all knowing. ²⁴⁵Who will give God a good loan, which He will increase for him many times over? It is God who withholds and God who gives abundantly, and it is to Him that you will return.

²⁴⁶[Prophet], consider the leaders of the Children of Israel who came after Moses, when they said to one of their prophets, 'Set up a king for us and we shall fight in God's cause.' He said, 'But could it be that you would not fight, if it were ordained for you?' They said, 'How could we not fight in God's cause when we have been driven out of our homes and [away from] our children?'^c Yet when they were commanded to fight, all but a few of them turned away: God has full knowledge of those who do wrong. ²⁴⁷Their prophet said to them, 'God has now appointed Talut^d to be your king,' but they said, 'How can he be king over us when we have a greater right to rule than he? He does not even have great wealth.' He said, 'God has chosen him over you, and has given him great knowledge and stature. God grants His authority to whoever He pleases: God is magnanimous, all knowing.' ²⁴⁸Their prophet said to them, 'The

sign of his authority will be that the Ark [of the Covenant] will come to you. In it there will be [the gift of] tranquillity from your Lord and relics of the followers of Moses and Aaron, carried by the angels. There is a sign in this for you if you believe.'

²⁴⁹When Talut set out with his forces, he said to them, 'God will test you with a river. Anyone who drinks from it will not belong with me, but anyone who refrains from tasting it will belong with me; if he scoops up just one handful [he will be excused].' But they all drank [deep] from it, except for a few. When he crossed it with those who had kept faith, they^a said, 'We have no strength today against Goliath and his warriors.' But those who knew that they were going to meet their Lord said, 'How often a small force has defeated a large army with God's permission! God is with those who are steadfast.' ²⁵⁰And when they met Goliath and his warriors, they said, 'Our Lord, pour patience on us, make us stand firm, and help us against the disbelievers,' ²⁵¹and so with God's permission they defeated them. David killed Goliath, and God gave him sovereignty and wisdom and taught him what He pleased. If God did not drive some back by means of others the earth would be completely corrupt, but God is bountiful to all.

²⁵²These are the revelations of God which We recite to you [Muhammad] with the truth, and you truly are one of the messengers. ²⁵³We favoured some of these messengers above others. God spoke to some; others He raised in rank; We gave Jesus, son of Mary, Our clear signs and strengthened him with the holy spirit. If

God had so willed, their successors would not have fought each other after they had been brought clear signs. But they disagreed: some believed and some disbelieved. If God had so willed, they would not have fought each other, but God does what He will.

²⁵⁴You who believe, give from what We have provided for you, before the Day comes when there is no bargaining, no friendship, and no intercession. It is the disbelievers who are wrong. ²⁵⁵God: there is no god but Him, the Ever Living, the Ever Watchful.^b Neither slumber nor sleep overtakes Him. All that is in the heavens and in the earth belongs to Him. Who is there that can intercede with Him except by His leave? He knows what is before them and what is behind them, but they do not comprehend any of His knowledge except what He wills. His throne extends over the heavens and the earth; it does not weary Him to preserve them both. He is the Most High, the Tremendous.

²⁵⁶There is no compulsion in religion: true guidance has become distinct from error, so whoever rejects false gods and believes in God has grasped the firmest hand-hold, one that will never break. God is all hearing and all knowing. ²⁵⁷God is the ally of those who believe: He brings them out of the depths of darkness and into the light. As for the disbelievers, their allies are false gods who take them from the light into the depths of darkness, they are the inhabitants of the Fire, and there they will remain.

²⁵⁸[Prophet], have you not thought about the man who disputed with Abraham about his Lord, because God had given him power to

rule? When Abraham said, 'It is my Lord who gives life and death,' he said, 'I too give life and death.' So Abraham said, 'God brings the sun from the east; so bring it from the west.' The disbeliever was dumbfounded: God does not guide those who do evil.

²⁵⁹Or take the one who passed by a ruined town. He said, 'How will God give this life when it has died?' So God made him die for a hundred years, and then raised him up, saying, 'How long did you stay like that?' He answered, 'A day, or part of a day.' God said, 'No, you stayed like that for a hundred years. Look at your food and drink: they have not gone bad. Look at your donkey—We will make you a sign for the people—look at the bones: see how We bring them together and clothe them with flesh!' When all became clear to him, he said, 'Now I know that God has power over everything.'

²⁶⁰And when Abraham said, 'My Lord, show me how You give life to the dead,' He said, 'Do you not believe, then?' 'Yes,' said Abraham, 'but just to put my heart at rest.' So God said, 'Take four birds and train them to come back to you. Then place them on separate hilltops, [a](#) call them back, and they will come flying to you: know that God is all powerful and wise.'

²⁶¹Those who spend their wealth in God's cause are like grains of corn that produce seven ears, each bearing a hundred grains. God gives multiple increase to whoever He wishes: He is limitless and all knowing. ²⁶²Those who spend their wealth in God's cause, and do not follow their spending with reminders of their benevolence or hurtful words, will have their rewards with their Lord: no fear for

them, nor will they grieve. ²⁶³A kind word and forgiveness is better than a charitable deed followed by hurtful [words]: God is self-sufficient, forbearing. ²⁶⁴You who believe, do not cancel out your charitable deeds with reminders and hurtful words, like someone who spends his wealth only to be seen by people, not believing in God and the Last Day. Such a person is like a rock with earth on it: heavy rain falls and leaves it completely bare. Such people get no rewards for their works: God does not guide the disbelievers. ²⁶⁵But those who spend their wealth in order to gain God's approval, and as an affirmation of their own faith, are like a garden on a hill: heavy rain falls and it produces double its normal yield; even if no heavy rain falls, it will still be watered by the dew. God sees all that you do. ²⁶⁶Would any of you like to have a garden of palm trees and vines, graced with flowing streams and all kinds of produce, which, when you are afflicted with old age and feeble offspring, is struck by a fiery whirlwind and burnt down? In this way God makes His messages clear to you, so that you may reflect on them.

²⁶⁷You who believe, give charitably from the good things you have acquired and that We have produced for you from the earth. Do not seek to give the bad things that you yourself would only accept with your eyes closed: remember that God is self-sufficient, worthy of all praise. ²⁶⁸Satan threatens you with the prospect of poverty and commands you to do foul deeds; God promises you His forgiveness and His abundance: God is limitless and all knowing, ²⁶⁹and He gives wisdom to whoever He will. Whoever is given

wisdom has truly been given much good, but only those with insight bear this in mind. ²⁷⁰Whatever you may give, or vow to give, God knows it well, and those who do wrong will have no one to help them. ²⁷¹If you give charity openly, it is good, but if you keep it secret and give to the needy in private, that is better for you, and it will atone for some of your bad deeds: God is well aware of all that you do. ²⁷²It is not for you [Prophet] to guide them; it is God who guides whoever He will. Whatever charity you give benefits your own souls, provided you do it for the sake of God: whatever you give will be repaid to you in full, and you will not be wronged. ²⁷³[Give] to those needy who are wholly occupied in God's way and cannot travel in the land [for trade]. The unknowing might think them rich because of their self-restraint, but you will recognize them by their characteristic of not begging persistently. God is well aware of any good you give.

²⁷⁴Those who give, out of their own possessions, by night and by day, in private and in public, will have their reward with their Lord: no fear for them, nor will they grieve. ²⁷⁵But those who take usury will rise up on the Day of Resurrection like someone tormented by Satan's touch. That is because they say, 'Trade and usury are the same,' ²⁷⁶but God has allowed trade and forbidden usury. Whoever, on receiving God's warning, stops taking usury may keep his past gains—God will be his judge—but whoever goes back to usury will be an inhabitant of the Fire, there to remain. God blights usury, but blesses charitable deeds with multiple increase: He does not love the

ungrateful sinner. ²⁷⁷Those who believe, do good deeds, keep up the prayer, and pay the prescribed alms will have their reward with their Lord: no fear for them, nor will they grieve. ²⁷⁸You who believe, beware of God: give up any outstanding dues from usury, if you are true believers. ²⁷⁹If you do not, then be warned of war from God and His Messenger. You shall have your capital if you repent, and without suffering loss or causing others to suffer loss. ²⁸⁰If the debtor is in difficulty, then delay things until matters become easier for him; still, if you were to write it off as an act of charity, that would be better for you, if only you knew. ²⁸¹Beware of a Day when you will be returned to God: every soul will be paid in full for what it has earned, and no one will be wronged.

²⁸²You who believe, when you contract a debt for a stated term, put it down in writing: have a scribe write it down justly between you. No scribe should refuse to write: let him write as God has taught him, let the debtor dictate, and let him fear God, his Lord, and not diminish [the debt] at all. If the debtor is feeble-minded, weak, or unable to dictate, then let his guardian dictate justly. Call in two men as witnesses. If two men are not there, then call one man and two women out of those you approve as witnesses, so that if one of the two women should forget^a the other can remind her. Let the witnesses not refuse when they are summoned. Do not disdain to write the debt down, be it small or large, along with the time it falls due: this way is more equitable in God's eyes, more reliable as testimony, and more likely to prevent doubts arising

between you. But if the merchandise is there and you hand it over, there is no blame on you if you do not write it down. Have witnesses present whenever you trade with one another, and let no harm be done to either scribe or witness, for if you did cause them harm, it would be a crime on your part. Be mindful of God, and He will teach you: He has full knowledge of everything. ²⁸³If you are on a journey, and cannot find a scribe, something should be handed over as security, but if you decide to trust one another, then let the one who is trusted fulfil his trust; let him be mindful of God, his Lord. Do not conceal evidence: anyone who does so has a sinful heart, and God is fully aware of everything you do. ²⁸⁴Whatever is in the heavens and in the earth belongs to God and, whether you reveal or conceal your thoughts, God will call you to account for them. He will forgive whoever He will and punish whoever He will: He has power over all things.

²⁸⁵The Messenger believes in what has been sent down to him from his Lord, as do the faithful. They all believe in God, His angels, His scriptures, and His messengers. ‘We make no distinction between any of His messengers,’ they say, ‘We hear and obey. Grant us Your forgiveness, our Lord. To You we all return!’— ²⁸⁶God does not burden any soul with more than it can bear: each gains whatever good it has done, and suffers its bad—‘Lord, do not take us to task if we forget or make mistakes. Lord, do not burden us as You burdened those before us. Lord, do not burden us with more than

we have strength to bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so help us against the disbelievers.’

^a These are the names of the three Arabic letters *a*, *l*, and *m*. Twenty-nine suras of the Qur’an begin with separate alphabetical letters like these, from one individual letter up to five. Various interpretations have been offered. It is sufficient to mention two here: (1) these letters indicated to the Arabs who first heard the Qur’an that the Qur’an consists of letters and words of their own language, although it was superior to any speech of their own, being of divine origin; (2) they are an exclamatory device intended to arrest the listeners’ attention, similar to the custom of starting poems with an emphatic ‘No!’ or ‘Indeed!’ Exegetes normally added, after expounding their theories, ‘God knows best.’

^b The Arabic construction *la rayba fihi* carries more than one meaning, including ‘there is nothing dubious about/in it’ and ‘it is not to be doubted’ as regards its origin or contents.

^c The root *w—q—y* in this morphological form has the meaning of being mindful or being wary of something. The opposite of being mindful of God is to ignore Him or have no reference to Him in your thought, feeling, or action. This is a fundamental concept about God and the believers’ relation to Him. Many translators render the term as ‘those who fear God’, but this is an over-expression of the term and does not correctly convey the meaning of the concept, which is a very common one in the Qur’an.

^d What is beyond their perception, literally ‘absent’—this applies to the nature of God, the Hereafter, historical information not witnessed, etc.

^a This means regular and proper performance of the formal prayer (*salah*), as taught by the Prophet Muhammad.

^b *Yunfiquna* in the Arabic of the Qur’an literally means ‘spend’, on others, in good causes, in the way of God.

^c The basic meaning of ‘*adhab*’ is ‘to restrain (from doing wrong)’, extended to mean anything difficult or painful, punishment, famine (see 23: 78). See *Majaz al-Qur’an*, by ‘Izz al-Din Ibn ‘Abdul-Salam (London: Al-Furqan Foundation, 1999), 194, and E. W. Lane, *Arabic-English Lexicon* (Beirut: Librairie du Liban, 1968).

^a Literally ‘whatever witnesses’. Razi interprets this as referring either to their idols or to their leaders.

^b One interpretation is that they enjoy each meal so much that they are delighted to see favourite dishes again; another interpretation is that the food of Paradise resembles the delicacies of this world in appearance.

^c Comparisons such as those given here were seen by some as inappropriate for God, and this is an answer to these critics.

^a The term *khalifa* is normally translated as ‘vicegerent’ or ‘deputy’. While this is one meaning of the term, its basic meaning is ‘successor’—the Qur’an often talks about generations and individuals who are successors to each other, cf. 6: 165, 7: 129, etc.—or a ‘trustee’ to whom a responsibility is temporarily given, cf. Moses and Aaron, 7: 142.

^b This is *istifham inkari* in Arabic, i.e. not an interrogative but an exclamatory statement normally expressing disapproval, best rendered in English by ‘How can you’. There are numerous examples of this in the Qur’an.

^c Iblis is the enemy of mankind and vice versa. Iblis is also known as Shaytan/Satan.

^d Words teaching Adam how to repent, see 7: 23.

^a One of the classical meanings of *zanna* is ‘to know’ rather than the predominant modern sense of ‘to think’. This term is used in the sense of knowledge several times in the Qur’an.

^a The Sabians were a monotheistic religious community. See M. Asad, *The Message of the Qur’an* (Gibraltar: Dar al-Andalus, 1997), 40 n. 49.

^b This is understood by some as ‘physically turn into apes’ but in fact it is a figure of speech—the structure ‘be apes’ is like ‘be stones/iron’ in 17: 50. Just as the Qur’an describes the disbelievers as blind, deaf, and dumb, here the transgressors are apes.

^a Razi: although the Jews fought each other in alliance with different Arab tribes, when their side captured a Jew from another side, they would pay to have them released, as they said this was required by the Torah.

^b *La’ana* in Arabic dictionaries gives the meaning of *tarada* ‘to reject’, ‘to drive away’ rather than ‘to curse’.

^c The Prophethood.

^a The word *ra’ina* can be used politely as an expression for ‘look at us’. However, a group of Jews in Medina hostile to Muhammad subtly changed its pronunciation to imply ‘you are foolish’ or ‘you herd our sheep’ in order to abuse the Prophet. So the believers are advised to avoid the word and use *unzurna*, also meaning ‘look at us’, instead. See 4: 46.

^b See 2: 55 and 4: 153.

^c Literally ‘their faces’. One meaning of *wajh* (face) is ‘direction’ and the basic meaning of *aslama* is ‘devote’. See note to 2: 128.

^a Razi suggests that this probably alludes to the Jews’ objections to the change of *qibla* (direction of prayer) from Jerusalem to Mecca and their efforts to stop people praying towards Mecca in the Prophet’s mosque in Medina (see 2: 115 and 142).

^b Or ‘His direction’.

^d Razi suggests that this refers to the pagan Arabs (see 16: 57) and (some of) the Christians and Jews (see 9: 30).

^e This can also mean ‘who read it as it ought to be read’.

^a The Ka’ba at Mecca.

^b *Aslama* here means to devote oneself to the one God alone, so that Abraham will come to his Lord with his heart totally devoted to Him: 3: 64; 26: 89; 37: 84.

^c ‘One single God’ reinforces the interpretation of *islam* as ‘devotion’, one meaning of *aslama* (*al-Mu’jam al-Wasit*).

^a This refers to the change in the Muslims’ prayer direction from Jerusalem to Mecca in the second year of the Hijra.

^b Literally ‘a middle nation’. which some take to mean ‘moderate’.

^c This reassured those who asked whether the prayers said towards Jerusalem had been wasted.

^a The Prophet secretly hoped to be allowed to face the Mosque in Mecca in prayer, as it was so dear to him, being built by Abraham and Ishmael, as seen from verse 127 onwards.

^b On the Day of Judgement, cf. 5: 48.

^c Both Jews and polytheists questioned the choice of *qibla* (prayer direction) for their own reasons.

^d Note the shift in pronoun from singular to plural of majesty (see [Introduction](#), p. xx).

^a Two hills adjacent to the Ka’ba between which a pilgrim and visitor should walk up and down in commemoration of what Hagar did in search of water for her baby, Ishmael.

^b The minor pilgrimage (*‘umra*) can be done during the pilgrimage season or at any other time during the year.

^c The Ka'ba, which is central both to the direction of prayer and to the rites of pilgrimage as established by Abraham at God's command.

^d The Muslims were reluctant to perform this rite, as the polytheists had installed two idols on these hills. Here it is reclaimed for God.

^a See 6: 138, 145.

^b It is also possible to interpret this as referring to the disbelievers calling on their idols, who cannot respond.

^a *qisas* etymologically means 'to track down'.

^b Before Islam, the Arabs did not observe equality in retribution, but a stronger tribe would demand more, e.g. a man for a woman, a free man for a slave, or several men for one man, likewise for financial compensation. The intention of this verse is to insist on equality.

^c One meaning of *khafa* is 'to know' (*al-Mu'jam al-Wasit*).

^a Some Muslims admitted to the Prophet that they had spoiled their fast by having sexual relations during the nights of Ramadan.

^b It was the custom of some Arabs on returning from the pilgrimage to enter their houses by the back door, considering this to be an act of piety.

^c The Arabic command *la ta'tadu* is so general that commentators have agreed that it includes prohibition of starting hostilities, fighting non-combatants, disproportionate response to aggression, etc.

^d The Muslims were concerned as to whether it was permitted to retaliate when attacked within the sacred precincts in Mecca when on pilgrimage (see 2: 196 and Razi's and Baydawi's *Tafsir*). They are here given permission to fight back wherever they encounter their attackers, in the precinct or outside it.

^e 'Persecuting you unlawfully is worse than you killing them in the precincts in self-defence.' The article *al-* in Arabic sometimes takes the place of a pronoun, as here 'their persecution' and 'your killing them' (Tammam Hassan, *al-Bayan*, Cairo, 1993, 118–45); it is not the generic *al-*, cf. 2: 217.

^a Worship at the sacred mosque by those who were no longer persecuted.

^b Cf. 8: 39 and note *e* to 2: 191 above.

^c If they are not prepared to pay for what it takes to defend themselves, then they will bring ruin on themselves. The verse is also understood generally to outlaw suicide and other forms of self-harm.

^d Shaving the head or cutting the hair is one of the rites performed by male pilgrims after most of the other rites have been completed.

^e This means breaking the restrictions of *ihram* (consecration) termed *tamattu*'.

^f It is lawful to trade while on pilgrimage.

^g This is one of the sites of the pilgrimage between Arafat and Mina—a plain called Muzdalifa.

^a Some arrogant tribes used to take a different route from the masses.

^b These come after the day of sacrifice, when two or three days are spent in Mina to perform the rite of stoning the Devil.

^c *Silm*, which also means 'peace'.

^d It will be too late for them to repent.

^a To persecute people for believing in God is a worse offence than for the aggrieved party to fight back in the prohibited month. This further explains verse 191.

^a The Arabic expressions used here are clear euphemisms for 'do not have sexual intercourse with them'.

^b When the Muslims emigrated to Medina, they heard from the Jews that a child born from a woman approached from behind would have a squint.

^c Before Islam, husbands could make such an oath and suspend the wife indefinitely. In Islam, if they do not go back after four months, divorce becomes effective.

^a By paying back all or part of the dowry in return for divorce.

^b Sometimes a woman's father or brother would interfere to stop her reconciling with her husband. Here the Qur'an condemns such interference.

^a If he dies.

^b *Dhakara* in classical Arabic meant 'to propose'.

^c To secure that the parties in such a bitter situation will abide by the Qur'an's teaching they are instructed to do the regular prayer and stand before God.

^d Another interpretation is ‘including the middle prayer’, with various opinions as to which prayer is meant.

^a See verse 246 below.

^b After dealing with marital issues, the Qur’an returns to the question of fighting back.

^c By killing and enslavement.

^d The Arabic name for Saul.

^a Those who had drunk the water or some of the few who went with Talut.

^b Cf. 13: 33.

^a Most of the classical commentators take the view that Abraham must have had to cut up the birds first if they were really to rise from the dead, rendering this phrase ‘then place them separately on hilltops’. However, Abu Muslim thought the important part of the image was that it is as easy for souls to come back to the body as for the birds to come back to Abraham (Razi). Cf. ‘To Him you shall return’, in many places, e.g. 2: 245 and 285.

^a A classical meaning of ^d *alla*.

3. THE FAMILY OF ‘IMRAN

A Medinan sura which takes its title from the family of ‘Imran mentioned in verse 33. It begins by emphasizing that the Qur’an confirms the earlier scriptures and goes on to say later that the central tenet of faith is devotion to God (verses 19–20). The story of Zachariah, Mary, and Jesus is given in verses 35–64 and the fact that Jesus was unfathered, just as Adam was created without a father, is accentuated. Aspects of the battles of Badr and Uhud are described, especially the latter, where the Muslims disobeyed the Prophet and were defeated. The sura first documents the tension that arose between the Muslims and certain of the Jews and Christians (verses 65–85 and 98–101), then closes by emphasizing the unity of faith and conduct between the Muslims and some of the People of the Book, explaining that these will have their reward from God (verse 199).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Alif Lam Mim^a

²God: there is no god but Him, the Ever Living, the Ever Watchful.

³Step by step, He has sent the Scripture down to you [Prophet] with the Truth, confirming what went before: He sent down the Torah

and the Gospel ⁴earlier as a guide for people and He has sent down the distinction [between right and wrong].^b Those who deny God's revelations will suffer severe torment: God is almighty and capable of retribution. ⁵Nothing on earth or in heaven is hidden from God: ⁶it is He who shapes you all in the womb as He pleases. There is no God but Him, the Mighty, the Wise: ⁷it is He who has sent this Scripture down to you [Prophet]. Some of its verses are definite in meaning—these are the cornerstone^c of the Scripture—and others are ambiguous. The perverse at heart eagerly pursue the ambiguities in their attempt to make trouble and to pin down a specific meaning of their own: only God knows the true meaning. Those firmly grounded in knowledge say, 'We believe in it: it is all from our Lord'—only those with real perception will take heed— ⁸'Our Lord, do not let our hearts deviate after You have guided us. Grant us Your mercy: You are the Ever Giving. ⁹Our Lord, You will gather all people on the Day of which there is no doubt:^a God never breaks His promise.'

¹⁰Neither their possessions nor their children will be any use to the disbelievers against God. The disbelievers will be fuel for the Fire, ¹¹just as Pharaoh's people and their predecessors denied Our revelations, and God punished them for their sins: God is severe in punishing. ¹²[Prophet], say to the disbelievers, 'You will be defeated and driven together into Hell, a foul resting place. ¹³You have already seen a sign in the two armies that met in battle, one fighting for God's cause and the other made up of disbelievers. With their

own eyes [the former] saw [the latter] to be twice their number,^b but God helps whoever He will. There truly is a lesson in this for all with eyes to see.'

¹⁴The love of desirable things is made alluring for men—women, children, gold and silver treasures piled up high, horses with fine markings, livestock, and farmland—these may be the joys of this life, but God has the best place to return to. ¹⁵[Prophet], say, 'Would you like me to tell you of things that are better than all of these? Their Lord will give those who are mindful of God Gardens graced with flowing streams, where they will stay with pure spouses and God's good pleasure—God is fully aware of His servants—¹⁶those who say, "Our Lord, we believe, so forgive us our sins and protect us from suffering in the Fire," ¹⁷those who are steadfast, truthful, truly devout, who give [in God's cause] and pray before dawn for forgiveness.'

¹⁸God bears witness that there is no god but Him, as do the angels and those who have knowledge. He upholds justice. There is no god but Him, the Almighty, the All Wise. ¹⁹True Religion, in God's eyes, is *islam*: [devotion to Him alone].^c Those who were given the Scripture disagreed out of rivalry, only after they had been given knowledge—if anyone denies God's revelations, God is swift to take account—²⁰if they argue with you [Prophet], say, 'I have devoted myself^d to God alone and so have my followers.' Ask those who were given the Scripture, as well as those without one, 'Do you too devote yourselves to Him alone?' If they do, they will be guided, but

if they turn away, your only duty is to convey the message. God is aware of His servants.

²¹Give news of agonizing torment to those who ignore God's revelations, who unjustifiably kill prophets, who kill those who command that justice is done: ²²the deeds of such people will come to nothing in this world and in the next and no one will help them. ²³Have you considered those who were given a share of the Scripture? When they are asked to accept judgement from God's Scripture, some of them turn their backs and walk away, all because they declare, ²⁴'The Fire will only touch us for a limited number of days.' The lies they have invented have led them astray in their own religion. ²⁵How will they fare when We gather them together for a Day of which there is no doubt, when every soul will be paid in full for what it has done, and they will not be wronged?

²⁶Say, 'God, holder of all control,^a You give control to whoever You will and remove it from whoever You will; You elevate whoever You will and humble whoever You will. All that is good lies in Your hand: You have power over everything. ²⁷You merge night into day and day into night; You bring the living out of the dead and the dead out of the living; You provide limitlessly for whoever You will.'

²⁸The believers should not make the disbelievers their allies rather than other believers—anyone who does such a thing will isolate himself completely from God—except when you need to protect yourselves from them. God warns you to beware of Him: the Final Return is to God. ²⁹Say [Prophet], 'God knows everything that

is in your hearts, whether you conceal or reveal it; He knows everything in the heavens and earth; God has power over all things.’

³⁰On the Day when every soul finds all the good it has done present before it, it will wish all the bad it has done to be far, far away. God warns you to beware of Him, but God is compassionate towards His servants. ³¹Say, ‘If you love God, follow me, and God will love you and forgive you your sins; God is most forgiving, most merciful.’ ³²Say, ‘Obey God and the Messenger,’ but if they turn away, [know that] God does not love those who ignore [His commands].

³³God chose Adam, Noah, Abraham’s family,^a and the family of ‘Imran, over all other people, ³⁴in one line of descent—God hears and knows all. ³⁵‘Imran’s wife said, ‘Lord, I have dedicated what is growing in my womb entirely to You; so accept this from me. You are the One who hears and knows all,’ ³⁶but when she gave birth, she said, ‘My Lord! I have given birth to a girl’—God knew best what she had given birth to: the male is not like the female—‘I name her Mary and I commend her and her offspring to Your protection from the rejected Satan.’ ³⁷Her Lord graciously accepted her and made her grow in goodness, and entrusted her to the charge of Zachariah.

Whenever Zachariah went in to see her in her sanctuary, he found her supplied with provisions. He said, ‘Mary, how is it you have these provisions?’ and she said, ‘They are from God: God provides limitlessly for whoever He will.’ ³⁸There and then Zachariah prayed to his Lord, saying, ‘Lord, from Your grace grant me virtuous

offspring: You hear every prayer.’ ³⁹The angels called out to him, while he stood praying in the sanctuary, ‘God gives you news of John, confirming a Word from God.^b He will be noble and chaste, a prophet, one of the righteous.’ ⁴⁰He said, ‘My Lord, how can I have a son when I am so old and my wife is barren?’ [An angel] said, ‘It will be so: God does whatever He will.’ ⁴¹He said, ‘My Lord, give me a sign.’ ‘Your sign,’ [the angel] said, ‘is that you will not communicate with anyone for three days, except by gestures. Remember your Lord often; celebrate His glory in the evening and at dawn.’

⁴²The angels said to Mary: ‘Mary, God has chosen you and made you pure: He has truly chosen you above all women. ⁴³Mary, be devout to your Lord, prostrate yourself in worship, bow down with those who pray.’ ⁴⁴This is an account of things beyond your knowledge that We reveal to you [Muhammad]: you were not present among them when they^c cast lots to see which of them should take charge of Mary, you were not present with them when they argued [about her].

⁴⁵The angels said, ‘Mary, God gives you news of a Word from Him, whose name will be the Messiah, Jesus, son of Mary, who will be held in honour in this world and the next, who will be one of those brought near to God. ⁴⁶He will speak to people in his infancy^a and in his adulthood. He will be one of the righteous.’ ⁴⁷She said, ‘My Lord, how can I have a son when no man has touched me?’ [The angel] said, ‘This is how God creates what He will: when He

has ordained something, He only says, "Be", and it is. ⁴⁸He will teach him the Scripture and wisdom, the Torah and the Gospel, ⁴⁹He will send him as a messenger to the Children of Israel: "I have come to you with a sign from your Lord: I will make the shape of a bird for you out of clay, then breathe into it and, with God's permission, it will become a real bird; I will heal the blind and the leper, and bring the dead back to life with God's permission; I will tell you what you may eat and what you may store up in your houses.^b There truly is a sign for you in this, if you are believers. ⁵⁰I have come to confirm the truth of the Torah which preceded me, and to make some things lawful to you which used to be forbidden. I have come to you with a sign from your Lord. Be mindful of God, obey me: ⁵¹God is my Lord and your Lord, so serve Him—that is a straight path." ’

⁵²When Jesus became aware that they [still] did not believe, he said, ‘Who will help me in God's cause?’ The disciples said, ‘We will be God's helpers; we believe in God—witness our devotion to Him. ⁵³Lord, we believe in what You have revealed and we follow the messenger: record us among those who bear witness [to the Truth].’ ⁵⁴The [disbelievers] schemed but God also schemed; God is the Best of Schemers.

⁵⁵God said, ‘Jesus, I will take you back and raise you up to Me: I will purify you of the disbelievers. To the Day of Resurrection I will make those who followed you superior to those who disbelieved. Then you will all return to Me and I will judge between you

regarding your differences. ⁵⁶I will make the disbelievers suffer severely in this world and the next; no one will help them.' ⁵⁷As for those who believe and do good deeds God will pay them their reward in full but God does not love evildoers.

⁵⁸We relate to you [Muhammad] this revelation, a decisive statement. ⁵⁹In God's eyes Jesus is just like Adam: He created him from dust, said to him, 'Be', and he was. ⁶⁰This is the truth from your Lord, so do not be one of those who doubt. ⁶¹If anyone disputes this with you now that you have been given this knowledge, say, 'Come, let us gather our sons and your sons, our women and your women, ourselves and yourselves, and let us pray earnestly and invoke God's rejection on those of us who are lying. ⁶²This is the truth of the matter: there is no god but God; God is the Exalted, the Decider.'^a ⁶³If they turn away, [know that] God is well aware of anyone who causes corruption.^b ⁶⁴Say, 'People of the Book, let us arrive at a statement that is common to us all: we worship God alone, we ascribe no partner to Him, and none of us takes others beside God as lords.' If they turn away, say, 'Witness our devotion to Him.'

⁶⁵People of the Book, why do you argue about Abraham when the Torah and the Gospels were not revealed until after his time? Do you not understand? ⁶⁶You argue about some things of which you have some knowledge, but why do you argue about things of which you know nothing? God knows and you do not. ⁶⁷Abraham was neither a Jew nor a Christian. He was upright and devoted to God,

never an idolater, ⁶⁸and the people who are closest to him are those who truly follow his ways, this Prophet, and [true] believers—God is close to [true] believers.

⁶⁹Some of the People of the Book would dearly love to lead you [believers] astray, but they only lead themselves astray, though they do not realize it. ⁷⁰People of the Book, why do you deny God's revelations when you can see they are true? ⁷¹People of the Book, why do you mix truth with falsehood? Why do you hide the truth when you recognize it? ⁷²Some of the People of the Book say [to each other], 'At the beginning of the day, believe in what has been revealed to these believers [the Muslims], then at the end of the day reject it, so that they too may turn back, ⁷³but do not sincerely believe in anyone unless he follows your own religion'—[Prophet], tell them, 'True guidance is the guidance of God'—[they say], 'Do not believe that anyone else could be given a revelation similar to what you were given, or that they could use it to argue against you in your Lord's presence.' [Prophet], tell them, 'All grace is in God's hands: He grants it to whoever He will—He is all embracing, all knowing— ⁷⁴and He singles out for His mercy whoever He will. His grace is infinite.'

⁷⁵There are People of the Book who, if you [Prophet] entrust them with a heap of gold, will return it to you intact, but there are others of them who, if you entrust them with a single dinar, will not return it to you unless you keep standing over them, because they say, 'We are under no obligation towards the gentiles.' They tell a

lie against God and they know it. ⁷⁶No indeed! God loves those who keep their pledges and are mindful of Him, ⁷⁷but those who sell out God's covenant and their own oaths for a small price will have no share in the life to come. God will neither speak to them nor look at them on the Day of Resurrection—He will not cleanse them [of their sins]—agonizing torment awaits them. ⁷⁸There are some of them who twist the Scripture with their tongues to make you [people] think that what they say is part of the Scripture when it is not; they say it is from God when it is not; they attribute lies to God and they know it.

⁷⁹No person to whom God had given the Scripture, wisdom, and prophethood would ever say to people, 'Be my servants, not God's.' [He would say], 'You should be devoted to God because you have taught the Scripture and studied it closely.' ⁸⁰He would never command you to take angels and prophets as lords. How could he command you to be disbelievers after you had devoted yourselves to God?

⁸¹God took a pledge from the prophets, saying, 'If, after I have bestowed Scripture and wisdom upon you, a messenger comes confirming what you have been given, you must believe in him and support him. Do you affirm this and accept My pledge as binding on you?' They said, 'We do.' He said, 'Then bear witness and I too will bear witness.' ⁸²Those who turn away after this are the ones who break pledges. ⁸³Do they seek anything other than submission to

God? Everyone in the heavens and earth submits to Him, willingly or unwillingly; they will all be returned to Him.

⁸⁴Say [Muhammad], ‘We [Muslims] believe in God and in what has been sent down to us and to Abraham, Ishmael, Isaac, Jacob, and the Tribes. We believe in what has been given to Moses, Jesus, and the prophets from their Lord. We do not make a distinction between any of them. It is to Him that we devote ourselves.’ ⁸⁵If anyone seeks a religion other than [*islam*] complete devotion to God, it will not be accepted from him: he will be one of the losers in the Hereafter. ⁸⁶Why would God guide people who deny the truth, after they have believed and acknowledged that the Messenger is true, and after they have been shown clear proof? God does not guide evildoers: ⁸⁷such people will be rewarded with rejection by God, by the angels, by all people, ⁸⁸and so they will remain, with no relief or respite for their suffering. ⁸⁹Not so those who afterwards repent and mend their ways: God is most forgiving and merciful. ⁹⁰Those who, after believing, then disbelieve and increase in their disbelief, will not have their repentance accepted. They are the ones who have gone [far] astray: ⁹¹those who disbelieve and die disbelievers will not be saved even if they offer enough gold to fill the entire earth. Agonizing torment is in store for them, and there will be no one to help them. ⁹²None of you [believers] will attain true piety unless you give out of what you cherish: whatever you give, God knows about it very well.

⁹³Except for what Israel made unlawful for himself, all food was lawful to the Children of Israel before the Torah was revealed.^a Say, 'Bring the Torah and read out [the relevant passage] if you are telling the truth. ⁹⁴Those who persist in making up lies and attributing them to God after this are the wrongdoers.' ⁹⁵[Prophet], say, 'God speaks the truth, so follow Abraham's religion: he had true faith and he was never an idolater.' ⁹⁶The first House [of worship] to be established for people was the one at Bakka.^b It is a blessed place; a source of guidance for all people; ⁹⁷there are clear signs in it; it is the place where Abraham stood to pray; whoever enters it is safe. Pilgrimage to the House is a duty owed to God by people who are able to undertake it. Those who reject this [should know that] God has no need of anyone. ⁹⁸Say, 'People of the Book, why do you reject God's revelations? God witnesses everything you do.' ⁹⁹Say, 'People of the Book, why do you turn the believers away from God's path and try to make it crooked, when you yourselves [should be] witnesses to the [truth]? God is not heedless of anything you do.'

¹⁰⁰You who believe, some of those who were given the Scripture would turn you into disbelievers if you were to yield to them. ¹⁰¹How can you disbelieve when God's revelations are being recited to you and His Messenger is living among you? Whoever holds fast to God will be guided to the straight path. ¹⁰²You who believe, be mindful of God, as is His due, and make sure you devote yourselves to Him, to your dying moment. ¹⁰³Hold fast to God's rope all together; do not split into factions. Remember God's favour to you:

you were enemies and then He brought your hearts together and you became brothers by His grace: you were about to fall into a pit of Fire and He saved you from it. In this way God makes His revelations clear to you so that you may be rightly guided. ¹⁰⁴Be a community that calls for what is good, urges what is right, and forbids what is wrong: those who do this are the successful ones. ¹⁰⁵Do not be like those who, after they have been given clear revelation, split into factions and fall into disputes: a terrible punishment awaits such people. ¹⁰⁶On the Day when some faces brighten and others darken, it will be said to those with darkened faces, ‘How could you reject your faith after believing? Taste the torment for doing so,’ ¹⁰⁷but those with brightened faces will be in God’s grace, there to remain. ¹⁰⁸These are God’s revelations: We recite them to you [Prophet] with the Truth. God does not will injustice for His creatures. ¹⁰⁹Everything in the heavens and earth belongs to God; it is to Him that all things return.

¹¹⁰[Believers], you are the best community singled out for people: you order what is right, forbid what is wrong, and believe in God. If the People of the Book had also believed, it would have been better for them. For although some of them do believe, most of them are lawbreakers— ¹¹¹they will not do you much harm: even if they come out to fight you, they will soon turn tail; they will get no help — ¹¹²and, unless they hold fast to a lifeline from God and from mankind, they are overshadowed by vulnerability wherever they are found. They have drawn God’s wrath upon themselves. They are

overshadowed by weakness, too, because they have persistently disbelieved in God's revelation and killed prophets without any right, all because of their disobedience and boundless transgression.

¹¹³But they are not all alike. There are some among the People of the Book who are upright, who recite God's revelations during the night, who bow down in worship, ¹¹⁴who believe in God and the Last Day, who order what is right and forbid what is wrong, who are quick to do good deeds. These people are among the righteous ¹¹⁵and they will not be denied [the reward] for whatever good deeds they do: God knows exactly who is conscious of Him.

¹¹⁶As for those who disbelieve, neither their possessions nor their children will help them against God—they will be companions in the Fire, there to remain— ¹¹⁷and whatever they give away in this life will be nullified: a frosty wind strikes and destroys the harvest of people who have wronged themselves. It was not God who wronged them; they wronged themselves.

¹¹⁸You who believe, do not take for your intimates such outsiders as spare no effort to ruin you and want to see you suffer: their hatred is evident from their mouths, but what their hearts conceal is far worse. We have made Our revelations clear for you; will you not use your reason? ¹¹⁹This is how it is: here you are, you love them, but they do not love you; you believe in all the Scriptures and when they meet you, they say, 'We believe,' but when they are alone, they bite their fingertips in rage at you. [Prophet], say, 'Die of rage [if you wish]!' God knows exactly what is in everyone's hearts. ¹²⁰They

grieve at any good that befalls you [believers] and rejoice at your misfortunes. But if you are steadfast and conscious of God, their scheming will not harm you in the least: God encircles everything they do.

¹²¹[Prophet], remember when you left your home at dawn to assign battle positions to the believers: God hears and knows everything. ¹²²Remember when two groups of you were about to lose heart and God protected them—let the believers put their trust in God— ¹²³God helped you at Badr when you were very weak. Be mindful of God, so that you may be grateful. ¹²⁴Remember when you said to the believers, ‘Will you be satisfied if your Lord reinforces you by sending down three thousand angels? ¹²⁵Well, if you are steadfast and mindful of God, your Lord will reinforce you with five thousand swooping angels if the enemy should suddenly attack you!’ and God arranged it so, ¹²⁶as a message of hope for you [believers] to put your hearts at rest—help comes only from God, the Mighty, the Wise— ¹²⁷and in order to cut off the flanks of the disbelievers’ army or frustrate them, to make them withdraw in total failure. ¹²⁸You [Prophet] have nothing to do with it: whether God relents towards them or punishes them or punishes them, they are wrongdoers. ¹²⁹Everything in the heavens and earth belongs to God. He forgives whoever He will and punishes whoever He will: God is most forgiving and merciful.

¹³⁰You who believe, do not consume usurious interest, doubled and redoubled. Be mindful of God so that you may prosper—

¹³¹beware of the Fire prepared for those who ignore [Him] —
¹³²and obey God and the Prophet so that you may be given mercy.
¹³³Hurry towards your Lord's forgiveness and a Garden as wide as
the heavens and earth prepared for the righteous, ¹³⁴who give, both
in prosperity and adversity, who restrain their anger and pardon
people—God loves those who do good— ¹³⁵those who remember
God and implore forgiveness for their sins if they do something
shameful or wrong themselves—who forgives sins but God?—and
who never knowingly persist in doing wrong. ¹³⁶The reward for
such people is forgiveness from their Lord, and Gardens graced with
flowing streams, where they will remain. How excellent is the
reward of those who labour!

¹³⁷God's ways have operated before your time: travel through the
land, and see what was the end of those who disbelieved. ¹³⁸This is
a clear lesson to people, and guidance and teaching for those who
are mindful of God. ¹³⁹Do not lose heart or despair—if you are true
believers you have the upper hand— ¹⁴⁰if you have suffered a blow,
they too have suffered one like it. ^a We deal out such days among
people in turn, for God to find out who truly believes, for Him to
choose martyrs^b from among you—God does not love evildoers—
¹⁴¹for Him to test those who believe and for Him to destroy the
disbelievers. ¹⁴²Did you think you would enter the Garden without
God first proving which of you would struggle for His cause and
remain steadfast? ¹⁴³Before you encountered death, you were
hoping for it. Well, now you have seen it with your own eyes.

¹⁴⁴Muhammad is only a messenger before whom many messengers have been and gone. If he died or was killed,^a would you revert to your old ways? If anyone did so, he would not harm God in the least. God will reward the grateful. ¹⁴⁵No soul may die except with God's permission at a predestined time. If anyone strives for the rewards of this world, We will give him some of them. If anyone strives for the rewards of the Hereafter, We will give him some of them: We will reward the grateful. ¹⁴⁶Many prophets have fought, with large bands of godly men alongside them who, in the face of their sufferings for God's cause, did not lose heart or weaken or surrender: God loves those who are steadfast. ¹⁴⁷All they said was, 'Our Lord, forgive us our sins and our excesses. Make our feet firm, and give us help against the disbelievers,' ¹⁴⁸and so God gave them both the rewards of this world and the excellent rewards of the Hereafter: God loves those who do good.

¹⁴⁹You who believe, if you obey the disbelievers, they will make you revert to your old ways and you will turn into losers. ¹⁵⁰No indeed! It is God who is your protector: He is the best of helpers. ¹⁵¹We will strike panic into the disbelievers' hearts because they attribute partners to God although He has sent no authority for this: their shelter will be the Fire. How miserable is the home of the evildoers! ¹⁵²God fulfilled His promise to you: you were routing them, with His permission, but then you faltered, disputed the order, and disobeyed, once He had brought you within sight of your goal^b—some of you desire the gains of this world and others desire

the world to come—and then He prevented you from [defeating] them as a punishment. He has now forgiven you: God is most gracious to the believers. ¹⁵³You fled without looking back while the Messenger was calling out to you from behind, and God rewarded you with sorrow for sorrow. [He has now forgiven you] so that you may not grieve for what you missed or for what happened to you. God is well aware of everything you do. ¹⁵⁴After sorrow, He caused calm to descend upon you, a sleep that overtook some of you.

Another group, caring only for themselves, entertained false thoughts about God, thoughts more appropriate to pagan ignorance, and said, ‘Do we get a say in any of this?’ [Prophet], tell them, ‘Everything to do with this affair is in God’s hands.’ They conceal in their hearts things they will not reveal to you. They say, ‘If we had had our say in this, none of us would have been killed here.’ Tell them, ‘Even if you had resolved to stay at home, those who were destined to be killed would still have gone out to meet their deaths.’ God did this in order to test everything within you and in order to prove what is in your hearts. God knows your innermost thoughts very well. ¹⁵⁵As for those of you who turned away on the day the two armies met in battle, it was Satan who caused them to slip, through some of their actions. God has now pardoned them: God is most forgiving and forbearing.

¹⁵⁶You who believe, do not be like those who disbelieved and said of their brothers who went out on a journey or a raid, ‘If only they had stayed with us they would not have died or been killed,’ for God

will make such thoughts a source of anguish in their hearts. It is God who gives life and death; God sees everything you do. ¹⁵⁷Whether you are killed for God's cause or die, God's forgiveness and mercy are better than anything people amass. ¹⁵⁸Whether you die or are killed, it is to God that you will be gathered.

¹⁵⁹Out of mercy from God, you [Prophet] were gentle in your dealings with them—had you been harsh, or hard-hearted, they would have dispersed and left you—so pardon them and ask forgiveness for them. Consult with them about matters, then, when you have decided on a course of action, put your trust in God: God loves those who put their trust in Him. ¹⁶⁰If God helps you [believers], no one can overcome you; if He forsakes you, who else can help you? Believers should put their trust in God.

¹⁶¹It is inconceivable that a prophet would ever dishonestly take something from the battle gains. Anyone who does so will carry it with him on the Day of Resurrection, when each soul will be fully repaid for what it has done: no one will be wronged. ¹⁶²Can the man who pursues God's good pleasure be like the man who has brought God's wrath upon himself and whose home will be Hell—a foul destination? ¹⁶³They are in a different class in God's eyes; God sees exactly what they do. ¹⁶⁴God has been truly gracious to the believers in sending them a Messenger from among their own, to recite His revelations to them, to make them grow in purity, and to teach them the Scripture and wisdom—before that they were clearly astray.

¹⁶⁵Why did you say, when a calamity befell you, even after you had inflicted twice as much damage [on your enemy], ‘How did this happen?’ [Prophet], say, ‘You brought it upon yourselves.’ God has power over everything: ¹⁶⁶what befell you on the day the two armies met in battle happened with God’s permission and in order for Him to see who were the true believers and who were the hypocrites who, ¹⁶⁷when it was said to them, ‘Come, fight for God’s cause, or at least defend yourselves,’ answered, ‘We would follow you if we knew how to fight.’ On that day they were closer to disbelief than belief. They say with their tongues what is not in their hearts: God knows exactly what they conceal.

¹⁶⁸As for those who stayed behind, and said of their brothers, ‘If only they had listened to us, they would not have been killed,’ tell them [Prophet], ‘Ward off death from yourselves, if what you say is true.’ ¹⁶⁹[Prophet], do not think of those who have been killed in God’s way as dead. They are alive with their Lord, well provided for, ¹⁷⁰happy with what God has given them of His favour; rejoicing that for those they have left behind who have yet to join them there is no fear, nor will they grieve;¹⁷¹[rejoicing] in God’s blessing and favour, and that God will not let the reward of the believers be lost. ¹⁷²Those who responded to God and the Messenger after suffering defeat, who do good and remain conscious of God, will have a great reward. ¹⁷³Those whose faith only increased when people said to them, ‘People have gathered against you, so fear them,’ and who replied, ‘God is enough for us: He is the best protector,’ ¹⁷⁴returned

with grace and bounty from God; no harm befell them. They pursued God's good pleasure. God's favour is great indeed. ¹⁷⁵It is Satan who urges you to fear his followers; do not fear them, but fear Me, if you are true believers.

¹⁷⁶[Prophet], do not be grieved by those who are quick to disbelieve. They will not harm God in the least; it is God's will that they will have no share in the Hereafter—a terrible torment awaits them. ¹⁷⁷Those who sell their faith for disbelief will not harm God in any way; agonizing torment awaits them. ¹⁷⁸The disbelievers should not think that it is better for them that We give them more time: when We give them more time they become more sinful—a shameful torment awaits them. ¹⁷⁹Nor was it God's aim to leave you as you were, with no separation between the bad and the good. ^a God would not show you [people] what is hidden; God chooses as His messengers whoever He will. So believe in God and His messengers: if you believe and stay mindful of God, you will have a great reward. ¹⁸⁰Those who are miserly with what God has granted them out of His grace should not think that it is good for them; on the contrary, it is bad for them. Whatever they meanly withhold will be hung around their necks on the Day of Resurrection. It is God who will inherit the heavens and earth: God is well aware of everything you do.

¹⁸¹God has certainly heard the words of those who sneer, 'So God is poor, while we are rich'. ^a We shall record everything they say—as well as their killing of prophets in defiance of all that is right—and

We shall say to them, ‘Taste the torment of the scorching fire.¹⁸² That is on account of what you stored up for yourselves with your own hands: God is never unjust to His servants.’¹⁸³ To those who say, ‘God has commanded us not to believe in any messenger unless he brings us an offering that fire [from heaven] consumes,’ say [Prophet], ‘Messengers before me have come to you with clear signs, including the one you mention. If you are sincere, why did you kill them?’¹⁸⁴ If they reject you, so have other messengers been rejected before you, even though they came with clear evidence, books of wisdom and enlightening scripture.¹⁸⁵ Every person will taste death and you will be paid in full only on the Day of Resurrection. Whoever is kept away from the Fire and admitted to the Garden will have triumphed. The present world is only an illusory pleasure:¹⁸⁶ you are sure to be tested through your possessions and persons; you are sure to hear much that is hurtful from those who were given the Scripture before you and from those who associate others with God. If you are steadfast and mindful of God, that is the best course.

¹⁸⁷God took a pledge from those who were given the Scripture—‘Make it known to people; do not conceal it’—but they tossed the pledge over their shoulders, they bartered it for a small price: what a bad bargain they made!¹⁸⁸ Do not think [Prophet] that those who exult in what they have done and seek praise for things they have not done will escape the torment; agonizing torment awaits them.

¹⁸⁹Control of the heavens and earth belongs to God; God has power over everything. ¹⁹⁰There truly are signs in the creation of the heavens and earth, and in the alternation of night and day, for those with understanding, ¹⁹¹who remember God standing, sitting, and lying down, who reflect on the creation of the heavens and earth: ‘Our Lord! You have not created all this without purpose—You are far above that!—so protect us from the torment of the Fire. ¹⁹²Our Lord! You will truly humiliate those You commit to the Fire. The evildoers have no one to help them. ¹⁹³Our Lord! We have heard someone calling us to faith—"Believe in your Lord"—and we have believed. Our Lord! Forgive us our sins, wipe out our bad deeds, and grant that we join the righteous when we die. ¹⁹⁴Our Lord! Bestow upon us all that You have promised us through Your messengers— do not humiliate us on the Day of Resurrection—You never break Your promise.’ ¹⁹⁵Their Lord has answered them: ‘I will not allow the deeds of any one of you to be lost, whether you are male or female, each is like the other [in rewards].^a I will certainly wipe out the bad deeds of those who emigrated and were driven out of their homes, who suffered harm for My cause, who fought and were killed. I will certainly admit them to Gardens graced with flowing streams, as a reward from God: the best reward is with God.’

¹⁹⁶[Prophet], do not be deceived by the disbelievers’ [lucrative] trading to and fro in the land: ¹⁹⁷this is only a brief enjoyment, after which Hell will be their home—a miserable resting place! ¹⁹⁸But

those who were mindful of their Lord will have Gardens graced with flowing streams where they will stay as a reward from God. What God has is best for those who are truly good.

¹⁹⁹Some of the People of the Book believe in God, in what has been sent down to you and in what was sent down to them: humbling themselves before God, they would never sell God's revelation for a small price. These people will have their rewards with their Lord: God is swift in reckoning. ²⁰⁰You who believe, be steadfast, more steadfast than others; be ready;^b always be mindful of God, so that you may prosper.

^a See note to 2: 1.

^b See also 5: 48; 25: 1.

^c Literally 'the mother'.

^a And on the day itself there will no longer be any doubt (see 102: 3–8).

^b This is an allusion to the Battle of Badr, where the Muslim army was vastly outnumbered but still victorious (see 8: 43–4).

^c See note to 2: 128 above.

^d Literally 'submitted my face'.

^a Or sovereignty.

^a This means family in the widest sense of the term.

^b Verse 45 below: Jesus was given the epithet 'a Word from God'. One explanation is that this was because it was God's command that brought him into being, rather than the intervention of a human father (Razi).

^c The priests.

^a Cf. 19: 29–30. The word *mahd* means a place smoothed out for a small child to sleep in. It is not a piece of furniture like a cradle.

^b Another possible translation is 'to tell you what you eat and what you store ...'.

^a This translation of the term *hakim* is suggested by Razi.

^b Corruption of beliefs and all that follows from that.

^a The commentators explain that Israel/Jacob (Abraham's grandson) vowed to give up camel flesh and camel milk if he were relieved of his sciatica, and the Jews in Medina argued with Muhammad: 'You claim to be following the religion of Abraham. If this were so you would not be eating camel meat and drinking its milk, as these are forbidden in Abraham's religion.' This verse answers this argument (Razi).

^b An old name for Mecca.

^a Razi explains that the preposition *min* in the Arabic, usually translated as 'let there be among you', here applies to the whole community, not just part of it.

^a This part of the sura refers to the Battle of Uhud, where the Muslims were defeated, having disobeyed the Prophet's orders.

^b The noun *shahid* is much more complex than the term 'martyr' chosen to render it in this context. The root *shhd* conveys 'to witness, to be present, to attend', but also 'to testify' or 'to give evidence'. Thus the 'martyrs' here are chosen by God to witness Him in heaven, given the opportunity to give evidence of the depth of their faith by sacrificing their worldly lives, and will testify with the prophets on the Day of Judgement.

^a In the Battle of Uhud, it was rumoured that Muhammad had been killed.

^b The archers disobeyed the Prophet's order to remain in their positions until the end. They thought the Muslims had won and dashed to get the booty. This allowed their enemies to regroup and attack, so winning the battle.

^a With hypocrites mixing with them (Razi). See verses 166–7.

^a A retort to 2: 245, which was often cited by the Prophet when asking for financial contributions to the cause.

^a Literally 'you come from each other', i.e. you are equal.

^b 'For prayer' or 'to ward off an attack'.

4. WOMEN

A Medinan sura which takes its title from the many references to women throughout the sura (e.g. verses 3–4, 127–30). It gives a number of instructions, urging justice to children and orphans, and mentioning inheritance and marriage laws. Verses 5–12 of the sura give rulings on property and inheritance, and so does the verse which concludes the sura. The sura also talks of the tensions between the Muslim community in Medina and some of the People of the Book (verses 44, 61), moving into a general discussion of war: it warns the Muslims to be cautious and to defend the weak and helpless (verses 71–6). Another similar theme is the intrigues of the hypocrites (verses 88–91, 138–46).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹People, be mindful of your Lord, who created you from a single soul, and from it^a created its mate, and from the pair of them spread countless men and women far and wide; be mindful of God, in whose name you make requests of one another. Beware of severing the ties of kinship:^b God is always watching over you. ²Give orphans their property, do not replace [their] good things with bad, and do not consume their property along with your own—a great sin. ³If you fear that you will not deal fairly with orphan girls,^c you may

marry whichever [other]^d women seem good to you, two, three, or four. If you fear that you cannot be equitable [to them], then marry only one, or your slave(s):^e that is more likely to make you avoid bias. ⁴Give women their bridal gift upon marriage, though if they are happy to give up some of it for you, you may enjoy it with a clear conscience.

⁵Do not entrust your property to the feeble-minded. God has made it a means of support for you: make provision for them from it, clothe them, and speak to them kindly. ⁶Test orphans until they reach marriageable age; then, if you find they have sound judgement, hand over their property to them. Do not consume it hastily before they come of age: if the guardian is well off he should abstain from the orphan's property, and if he is poor he should use only what is fair. When you give them their property, call witnesses in; but God takes full account of everything you do.^a

⁷Men shall have a share in what their parents and closest relatives leave, and women shall have a share in what their parents and closest relatives leave, whether the legacy be small or large: this is ordained by God. ⁸If other relatives, orphans, or needy people are present at the distribution, give them something too, and speak kindly to them. ⁹Let those who would fear for the future of their own helpless children, if they were to die, show the same concern [for orphans]; let them be mindful of God and speak out for justice. ¹⁰Those who consume the property of orphans unjustly are actually

swallowing fire into their own bellies: they will burn in the blazing Flame.

¹¹Concerning your children, God commands you that a son should have the equivalent share of two daughters. If there are only daughters, more than two should share two-thirds of the inheritance, if one, she should have half. Parents inherit a sixth each if the deceased leaves children; if he leaves no children and his parents are his sole heirs, his mother has a third, unless he has brothers, in which case she has a sixth. [In all cases, the distribution comes] after payment of any bequests or debts. You cannot know which of your parents or your children is more beneficial to you: this is a law from God, and He is all knowing, all wise. ¹²You inherit half of what your wives leave, if they have no children; if they have children, you inherit a quarter. [In all cases, the distribution comes] after payment of any bequests or debts. If you have no children, your wives' share is a quarter; if you have children, your wives get an eighth. [In all cases, the distribution comes] after payment of any bequests or debts. If a man or a woman dies leaving no children or parents, ^b but a single brother or sister, he or she should take one-sixth of the inheritance; if there are more siblings, they share one-third between them. [In all cases, the distribution comes] after payment of any bequests or debts, with no harm done to anyone: this is a commandment from God: God is all knowing and benign to all. ¹³These are the bounds set by God: God will admit those who obey Him and His Messenger to Gardens graced with flowing

streams, and there they will stay— that is the supreme triumph!

¹⁴But those who disobey God and His Messenger and overstep His limits will be consigned by God to the Fire, and there they will stay—a humiliating torment awaits them!

¹⁵If any of your women commit a lewd act, call four witnesses from among you, then, if they testify to their guilt, keep the women at home until death comes to them or until God shows them another way.^a ¹⁶If two men commit a lewd act, punish them both; if they repent and mend their ways, leave them alone—God is always ready to accept repentance, He is full of mercy. ¹⁷But God only undertakes to accept repentance from those who do evil out of ignorance and soon afterwards repent: these are the ones God will forgive, He is all knowing, all wise. ¹⁸It is not true repentance when people continue to do evil until death confronts them and then say, ‘Now I repent,’ nor when they die defiant: We have prepared a painful torment for these.

¹⁹You who believe, it is not lawful for you to inherit women against their will,^b nor should you treat your wives harshly, hoping to take back some of the bride-gift you gave them, unless they are guilty of something clearly outrageous. Live with them in accordance with what is fair and kind: if you dislike them, it may well be that you dislike something in which God has put much good. ²⁰If you wish to replace one wife with another, do not take back any of her bride-gift, back, even if you have given her a great amount of gold. ²¹How could you take it when this is unjust and a

blatant sin? How could you take it when you have lain with each other and they have taken a solemn pledge from you?

²²Do not marry women that your fathers married—with the exception of what is past—this is indeed a shameful thing to do, loathsome and leading to evil. ²³You are forbidden to take as wives your mothers, daughters, sisters, paternal and maternal aunts, the daughters of brothers and daughters of sisters, your milk-mothers and milk-sisters,^c your wives' mothers, the stepdaughters in your care—those born of women with whom you have consummated marriage, if you have not consummated the marriage, then you will not be blamed—wives of your begotten sons, two sisters simultaneously—with the exception of what is past: God is most forgiving and merciful— ²⁴women already married, other than your slaves.^a God has ordained all this for you. Other women are lawful to you, so long as you seek them in marriage, with gifts from your property, looking for wedlock rather than fornication. If you wish to enjoy women [through marriage], give them their bride-gift—this is obligatory—though if you should choose mutually, after fulfilling this obligation, to do otherwise [with the bride-gift], you will not be blamed: God is all knowing and all wise.

²⁵If any of you does not have the means to marry a believing free woman, then marry a believing slave—God knows best [the depth of] your faith: you are [all] part of the same family^b—so marry them with their people's consent and their proper bride-gifts, [Make them] married women, not adulteresses or lovers. If they commit

adultery when they are married, their punishment will be half that of free women. This is for those of you who fear that you will sin; it is better for you to practise self-restraint. God is most forgiving and merciful, ²⁶He wishes to make His laws clear to you and guide you to the righteous ways of those who went before you. He wishes to turn towards you in mercy—He is all knowing, all wise— ²⁷He wishes to turn towards you, but those who follow their lusts want you to go far astray. ²⁸God wishes to lighten your burden; man was created weak.

²⁹You who believe, do not wrongfully consume each other's wealth but trade by mutual consent. Do not kill each other, for God is merciful to you. ³⁰If any of you does these things, out of hostility and injustice, We shall make him suffer Fire: that is easy for God. ³¹But if you avoid the great sins you have been forbidden, We shall wipe out your minor misdeeds and let you in through the entrance of honour. ³²Do not covet what God has given to some of you more than others—men have the portion they have earned;^c and women the portion they have earned—you should rather ask God for some of His bounty: He has full knowledge of everything. ³³We have appointed heirs for everything that parents and close relatives leave behind, including those to whom you have pledged your hands [in marriage], so give them their share: God is witness to everything.

³⁴Husbands should take good care of their wives, with^a [the bounties] God has given to some more than others and with what they spend out of their own money. Righteous wives are devout and

guard what God would have them guard in their husbands' absence. If you fear high-handedness^b from your wives, remind them [of the teachings of God], then ignore them when you go to bed, then hit them.^c If they obey you, you have no right to act against them: God is most high and great. ³⁵If you [believers] fear that a couple may break up, appoint one arbiter from his family and one from hers. Then, if the couple want to put things right, God will bring about a reconciliation between them: He is all knowing, all aware.

³⁶Worship God; join nothing with Him. Be good to your parents, to relatives, to orphans, to the needy, to neighbours near and far, to travellers in need, and to your slaves. God does not like arrogant, boastful people, ³⁷who are miserly and order other people to be the same, hiding the bounty God has given them. We have prepared a humiliating torment for such ungrateful people. ³⁸[Nor does He like those] who spend their wealth to show off, who do not believe in Him or the Last Day. Whoever has Satan as his companion has an evil companion! ³⁹What harm would it do them to believe in God and the Last Day, and give charitably from the sustenance God has given them? God knows them well. ⁴⁰He does not wrong anyone by as much as the weight of a speck of dust: He doubles any good deed and gives a tremendous reward of His own. ⁴¹What will they do when We bring a witness from each community, with you [Muhammad] as a witness against these people? ⁴²On that day, those who disbelieved and disobeyed the Prophet will wish that the

earth could swallow them up: they will not be able to hide anything from God.

⁴³You who believe, do not come anywhere near the prayer if you are intoxicated,^a not until you know what you are saying; nor if you are in a state of major ritual impurity—though you may pass through the mosque^b—not until you have bathed; if you are ill, on a journey, have relieved yourselves, or had intercourse, and cannot find any water, then find some clean sand^c and wipe your faces and hands with it. God is always ready to pardon and forgive.

⁴⁴[Prophet], do you not see how those who were given a share of the Scripture purchase misguidance and want you [believers], too, to lose the right path? ⁴⁵God knows your enemies best: God is enough to protect and to help you. ⁴⁶Some Jews distort the meaning of [revealed] words: they say, ‘We hear and disobey,’ and ‘Listen,’ [adding the insult] ‘May you not hear,’ and ‘*Ra’ina*[Look at us],’^d twisting it abusively with their tongues so as to disparage religion. If they had said, ‘We hear and obey,’ ‘Listen,’ and ‘*Unzurna*[Look at us],’ that would have been better and more proper for them. But God has spurned them for their defiance; they believe very little.

⁴⁷People of the Book, believe in what We have sent down to confirm what you already have, before We wipe out [your sense of] direction,^e turning you back, or reject you, as We rejected those who broke the Sabbath: God’s will is always done. ⁴⁸God does not forgive the joining of partners with Him: anything less than that He forgives to whoever He will, but anyone who joins partners with God has

fabricated a tremendous sin. ⁴⁹[Prophet], have you considered those who claim purity for themselves? No! God purifies whoever He will: no one will be wronged by as much as the husk of a date stone. ⁵⁰See how they invent lies about God, this in itself is a flagrant sin! ⁵¹Do you not see how those given a share of the Scripture, [evidently] now believe in idols and evil powers? They say of the disbelievers, ‘They are more rightly guided than the believers.’^f ⁵²Those are the ones God has rejected: you [Prophet] will not find anyone to help those God has rejected.⁵³ Do they have any share of what He possesses? If they did they would not give away so much as the groove of a date stone. ⁵⁴Do they envy [other] people for the bounty^a God has granted them? We gave the descendants of Abraham the Scripture and wisdom—and We gave them a great kingdom— ⁵⁵but some of them believed in it^b and some turned away from it. Hell blazes fiercely enough. ⁵⁶We shall send those who reject Our revelations to the Fire. When their skins have been burned away, We shall replace them with new ones so that they may continue to feel the pain: God is mighty and wise. ⁵⁷As for those who believe and do good deeds, We shall admit them into Gardens graced with flowing streams and there they will remain forever. They will have pure spouses there, and We shall admit them into cool refreshing shade.

⁵⁸God commands you [people] to return things entrusted to you to their rightful owners, and, if you judge between people, to do so with justice: God’s instructions to you are excellent, for He hears

and sees everything. ⁵⁹You who believe, obey God and the Messenger, and those in authority among you. If you are in dispute over any matter, refer it to God and the Messenger, if you truly believe in God and the Last Day: that is better and fairer in the end. ⁶⁰Do you [Prophet] not see those who claim to believe in what has been sent down to you, and in what was sent down before you, yet still want to turn to unjust tyrants^c for judgement, although they have been ordered to reject them? Satan wants to lead them far astray. ⁶¹When they are told, ‘Turn to God’s revelations and the Messenger [for judgement],’ you see the hypocrites turn away from you completely [Prophet]. ⁶²How will it be if disaster strikes them because of what they themselves have done, and they come to you, swearing by God, ‘We only wanted to do good and achieve harmony?’ ⁶³God knows well what is in the hearts of these people, so ignore what they say, instruct them, and speak to them about themselves using penetrating words.

⁶⁴All the messengers We sent were meant to be obeyed, by God’s leave. If only [the hypocrites] had come to you [Prophet] when they wronged themselves, and begged God’s forgiveness, and the Messenger had asked forgiveness for them, they would have found that God accepts repentance and is most merciful. ⁶⁵By your Lord, they will not be true believers until they let you decide between them in all matters of dispute, and find no resistance in their souls to your decisions, accepting them totally— ⁶⁶if We had ordered, ‘Lay down your lives’ or ‘Leave your homes,’ they would not have

done so, except for a few—it would have been far better for them and stronger confirmation of their faith, if they had done as they were told, ⁶⁷and We would have given them a rich reward of Our own ⁶⁸and guided them to a straight path. ⁶⁹Whoever obeys God and the Messenger will be among those He has blessed: the messengers, the truthful, those who bear witness to the truth,^a and the righteous— what excellent companions these are! ⁷⁰That is God's favour. No one knows better than Him.

⁷¹You who believe, be on your guard. March [to battle] in small groups or as one body. ⁷²Among you there is the sort of person who is sure to lag behind: if a calamity befalls you, he says, 'God has been gracious to me that I was not there with them,' ⁷³yet he is sure to say, if you are favoured by God, 'If only I had been with them, I could have made great gains,' as if there had been no ties of affection between you and him. ⁷⁴Let those of you who are willing to trade the life of this world for the life to come, fight in God's way. To anyone who fights in God's way, whether killed or victorious, We shall give a great reward. ⁷⁵Why should you not fight in God's cause and for those oppressed men, women, and children who cry out, 'Lord, rescue us from this town whose people are oppressors! By Your grace, give us a protector and give us a helper!?' ⁷⁶The believers fight for God's cause, while those who reject faith fight for an unjust cause.^b Fight the allies of Satan: Satan's strategies are truly weak.

⁷⁷[Prophet], do you not see those who were told, 'Restrain yourselves from fighting, perform the prayer, and pay the prescribed alms'? When fighting was ordained for them, some of them feared men as much as, or even more than, they feared God, saying, 'Lord, why have You ordained fighting for us? If only You would give us just a little more time.' Say to them, 'Little is the enjoyment in this world, the Hereafter is far better for those who are mindful of God: you will not be wronged by as much as the fibre in a date stone. ⁷⁸Death will overtake you no matter where you may be, even inside high towers.' When good fortune comes their way, they say, 'This is from God,' but when harm befalls them, they say, 'This is from you [Prophet].' Say to them, 'Both come from God.' What is the matter with these people that they can barely understand what they are told? ⁷⁹Anything good that happens to you [Prophet] is from God; anything bad is [ultimately] from yourself. We have sent you as a messenger to people; God is sufficient witness. ⁸⁰Whoever obeys the Messenger obeys God. If some pay no heed, We have not sent you to be their keeper. ⁸¹They say, 'We obey you,' but as soon as they leave your presence, some of them scheme by night to do other than what you said. God records what they scheme, so leave them alone, and put your trust in God: He is sufficient protector.

⁸²Will they not think about this Qur'an? If it had been from anyone other than God, they would have found much inconsistency in it. ⁸³Whenever news of any matter comes to them, whether concerning peace or war, they spread it about; if they referred it to

the Messenger and those in authority among them, those seeking its meaning would have found it out from them. If it were not for God's bounty and mercy towards you, you would almost all have followed Satan.

⁸⁴So [Prophet] fight in God's way. You are accountable only for yourself. Urge the believers on. God may well curb the power of the disbelievers, for He is stronger in might and more terrible in punishment. ⁸⁵Whoever speaks for^a a good cause will share in its benefits and whoever speaks for a bad cause will share in its burden: God controls everything. ⁸⁶But [even in battle] when you [believers] are offered a greeting, respond with a better one, or at least return it:^b God keeps account of everything. ⁸⁷He is God: there is no god but Him. He will gather you all together on the Day of Resurrection, about which there is no doubt. Whose word can be truer than God's?

⁸⁸[Believers], why are you divided in two about the hypocrites, when God Himself has rejected them because of what they have done? Do you want to guide those God has left to stray? If God leaves anyone to stray, you [Prophet] will never find the way for him. ⁸⁹They would dearly like you to reject faith, as they themselves have done, to be like them. So do not take them as allies until they migrate [to Medina] for God's cause. If they turn [on you],^a then seize and kill them wherever you encounter them.^b Take none of them as an ally or supporter. ⁹⁰But as for those who reach people with whom you have a treaty, or who come over to you because

their hearts shrink from fighting against you or against their own people, God could have given them power over you, and they would have fought you. So if they withdraw and do not fight you, and offer you peace, then God gives you no way against them. ⁹¹You will find others who wish to be safe from you, and from their own people, but whenever they are back in a situation where they are tempted [to fight you], they succumb to it. So if they neither withdraw, nor offer you peace, nor restrain themselves from fighting you, seize and kill them wherever you encounter them: We give you clear authority against such people.

⁹²Never should a believer kill another believer, except by mistake. If anyone kills a believer by mistake he must free one Muslim slave and pay compensation to the victim's relatives, unless they charitably forgo it; if the victim belonged to a people at war with you but is a believer, then the compensation is only to free a believing slave; if he belonged to a people with whom you have a treaty, then compensation should be handed over to his relatives, and a believing slave set free. Anyone who lacks the means to do this must fast for two consecutive months by way of repentance to God: God is all knowing, all wise. ⁹³If anyone kills a believer deliberately, the punishment for him is Hell, and there he will remain: God is angry with him, and rejects him, and has prepared a tremendous torment for him. ⁹⁴So, you who believe, be careful when you go to fight in God's way, and do not say to someone who offers you a greeting of peace, 'You are not a believer,'^c out of desire

for the chance gains of this life—God has plenty of gains for you. You yourself were in the same position [once], but God was gracious to you, so be careful: God is fully aware of what you do.

⁹⁵Those believers who stay at home, apart from those with an incapacity, are not equal to those who commit themselves and their possessions to striving in God's way. God has raised such people to a rank above those who stay at home—although He has promised all believers a good reward, those who strive are favoured with a tremendous reward above those who stay at home— ⁹⁶high ranks conferred by Him, as well as forgiveness, and mercy: God is most forgiving and merciful.

⁹⁷When the angels take the souls of those who have wronged themselves, [a](#) they ask them, 'What circumstances were you in?' They reply, 'We were oppressed in this land,' and the angels say, 'But was God's earth not spacious enough for you to migrate to some other place?' These people will have Hell as their refuge, an evil destination, ⁹⁸but not so the truly helpless men, women, and children who have no means in their power nor any way to leave—⁹⁹God may well pardon these, for He is most pardoning and most forgiving. Anyone who migrates for God's cause will find many a refuge and great plenty in the earth, ¹⁰⁰and if anyone leaves home as a migrant towards God and His Messenger and is then overtaken by death, his reward from God is sure. God is most forgiving and most merciful.

¹⁰¹When you [believers] are travelling in the land, you will not be blamed for shortening your prayers, if you fear the disbelievers may harm you: they are your sworn enemies. ¹⁰²When you [Prophet] are with the believers, leading them in prayer, let a group of them stand up in prayer with you, taking their weapons with them, and when they have finished their prostration, let them take up their positions at the back. Then let the other group, who have not yet prayed, pray with you, also on their guard and armed with their weapons: the disbelievers would dearly like you to be heedless of your weapons and baggage, in order for them to take you in a single assault. You will not be blamed if you lay aside your arms when you are overtaken by heavy rain or illness, but be on your guard. Indeed, God has prepared a humiliating punishment for the disbelievers. ¹⁰³After performing the ritual prayer, continue to remember God—standing, sitting, and lying on your sides—and once you are safe, keep up regular prayer, for prayer is obligatory for the believers at prescribed times. ¹⁰⁴Do not be faint-hearted in pursuing the enemy: if you are suffering hardship, so are they, but you hope to receive something from God for which they cannot hope. God is all knowing and wise.

¹⁰⁵We have sent down the Scripture to you [Prophet] with the truth so that you can judge between people in accordance with what God has shown you. Do not be an advocate for those who betray trust. ¹⁰⁶Ask God for forgiveness: He is most forgiving and merciful. ¹⁰⁷Do not argue for those who betray their own souls: God does not

love anyone given to treachery and sin. ¹⁰⁸They try to hide themselves from people, but they cannot hide from God. He is with them when they plot at night, saying things that do not please Him: He is fully aware of everything they do. ¹⁰⁹There you [believers] are, arguing on their behalf in this life, but who will argue on their behalf with God on the Day of Resurrection? Who will be their defender? ¹¹⁰Yet anyone who does evil or wrongs his own soul and then asks God for forgiveness will find Him most forgiving and merciful. ¹¹¹He who commits sin does so against his own soul—God is all knowing and wise— ¹¹²and anyone who commits an offence or a sin, and then throws the blame on to some innocent person, has burdened himself with deceit as well as flagrant sin.

¹¹³If it were not for the grace of God and His mercy to you [Prophet], a party of them would have tried to lead you astray; they only lead themselves astray, and cannot harm you in any way, since God has sent down the Scripture and Wisdom to you, and taught you what you did not know. God's bounty to you is great indeed. ¹¹⁴There is no good in most of their secret talk, only in commanding charity, or good, or reconciliation between people. To anyone who does these things, seeking to please God, We shall give a rich reward; ¹¹⁵if anyone opposes the Messenger, after guidance has been made clear to him, and follows a path other than that of the believers, We shall leave him on his chosen path—We shall burn him in Hell, an evil destination.

¹¹⁶God does not forgive the worship of others beside Him—though He does forgive whoever He will for lesser sins—for whoever does this has gone far, far astray. ¹¹⁷In His place the idolaters invoke only females,^a and Satan, the rebel ¹¹⁸God rejected, who said, ‘I will certainly take my due share of Your servants; ¹¹⁹I will mislead them and incite vain desires in them; I will command them to slit the ears of cattle;^b I will command them to tamper with God’s creation.’ Whoever chooses Satan as a patron instead of God is utterly ruined: ¹²⁰he makes them promises and raises false hopes, but Satan’s promises are nothing but delusion. ¹²¹Such people will have Hell for their home and will find no escape from it, ¹²²but We shall admit those who believe and do good deeds into Gardens graced with flowing streams, there to remain for ever—a true promise from God. Who speaks more truly than God? ¹²³It will not be according to your hopes or those of the People of the Book: anyone who does wrong will be requited for it and will find no one to protect or help him against God; ¹²⁴anyone, male or female, who does good deeds and is a believer, will enter Paradise and will not be wronged by as much as the dip in a date stone. ¹²⁵Who could be better in religion than those who direct themselves wholly to God, do good, and follow the religion of Abraham, who was true in faith? God took Abraham as a friend. ¹²⁶It is to God that everything in the heavens and earth belongs: God is fully aware of all things.

¹²⁷They ask you [Prophet] for a ruling about women. Say, ‘God Himself gives you a ruling about them. You already have what has

been recited to you in the Scripture about orphan girls [in your charge] from whom you withhold the prescribed shares [of their inheritance] and whom you wish to marry, and also about helpless children—God instructs you to treat orphans fairly: He is well aware of whatever good you do.’

¹²⁸If a wife fears high-handedness or alienation from her husband, neither of them will be blamed if they come to a peaceful settlement, for peace is best. Although human souls are prone to selfishness, if you do good and are mindful of God, He is well aware of all that you do. ¹²⁹You will never be able to treat your wives with equal fairness, however much you may desire to do so, but do not ignore one wife altogether, leaving her suspended [between marriage and divorce]. If you make amends and remain conscious of God, He is most forgiving and merciful, ¹³⁰but if husband and wife do separate, God will provide for each out of His plenty: He is infinite in plenty, and all wise. ¹³¹Everything in the heavens and the earth belongs to God. We have commanded those who were given the Scripture before you, and We command you, to be mindful of God. Even if you do ignore Him, everything in the heavens and the earth belongs to Him, and He is self-sufficient, worthy of all praise. ¹³²Yes, indeed, everything in the heavens and the earth belongs to God, and He is enough for those who trust in Him. ¹³³If He so willed, He could remove you altogether and replace you with new people: He has full power to do so. ¹³⁴If some want the rewards of

this world, the rewards of this world and the next are both God's to give: He hears and sees everything.

¹³⁵You who believe, uphold justice and bear witness to God, even if it is against yourselves, your parents, or your close relatives. Whether the person is rich or poor, God can best take care of both. Refrain from following your own desire, so that you can act justly—if you distort or neglect justice, God is fully aware of what you do.

¹³⁶You who believe, believe in God and His Messenger and in the Scripture He sent down to His Messenger, as well as what He sent down before. Anyone who does not believe in God, His angels, His Scriptures, His messengers, and the Last Day has gone far, far astray.

¹³⁷As for those who believe, then reject the faith, then believe again, then reject the faith again and become increasingly defiant, God will not forgive them, nor will He guide them on any path. ¹³⁸[Prophet], tell such hypocrites that an agonizing torment awaits them.

¹³⁹Do those who ally themselves with the disbelievers rather than the believers seek power through them? In reality all power is God's to give. ¹⁴⁰As He has already revealed to you [believers] in the Scripture, if you hear people denying and ridiculing God's revelation, do not sit with them unless they start to talk of other things, or else you yourselves will become like them:^a God will gather all the hypocrites and disbelievers together into Hell. ¹⁴¹The [hypocrites] wait to see what happens to you and, if God brings you success, they say, 'Were we not on your side?' but if the disbelievers have some success, they say to them, 'Did we not have the upper

hand over you, and [yet] protect you from the believers?' God will judge between you all on the Day of Resurrection, and He will give the disbelievers no means of overcoming the believers.

¹⁴²The hypocrites try to deceive God, but it is He who causes them to be deceived. When they stand up to pray, they do so sluggishly, showing off in front of people, and remember God only a little, ¹⁴³wavering all the time between this and that, belonging neither to one side nor the other. If God leaves someone to stray, you [Prophet] will never find a way for him. ¹⁴⁴You who believe, do not take the disbelievers as allies and protectors instead of the believers: do you want to offer God clear proof against you? ¹⁴⁵The hypocrites will be in the lowest depths of Hell, and you will find no one to help them. ¹⁴⁶Not so those who repent, mend their ways, hold fast to God, and devote their religion entirely to Him: these will be joined with the believers, and God will give the believers a mighty reward. ¹⁴⁷Why should God make you suffer torment if you are thankful and believe in Him? God always rewards gratitude and He knows everything. ¹⁴⁸God does not like bad words to be made public unless someone has been wronged: He is all hearing and all knowing. ¹⁴⁹If you do good, openly or in secret, or if you pardon something bad, [a](#) then God is most forgiving and powerful.

¹⁵⁰As for those who ignore God and His messengers and want to make a distinction between them, saying, 'We believe in some but not in others,' seeking a middle way, ¹⁵¹they are really disbelievers: We have prepared a humiliating punishment for those who

disbelieve. ¹⁵²But God will give [due] rewards to those who believe in Him and His messengers and make no distinction between any of them. God is most forgiving and merciful.

¹⁵³The People of the Book demand that you [Prophet] make a book physically come down to them from heaven, but they demanded even more than that of Moses when they said, ‘Show us God face to face,’ and were struck by the thunderbolt for their presumption. Even after clear revelations had come down to them, they took the calf as an object of worship, yet We pardoned this, and gave Moses clear authority; ¹⁵⁴We made the mountain tower high above them at their pledge; We said to them, ‘Enter the gate^a humbly,’ and, ‘Do not break the Sabbath,’ and took a solemn pledge from them. ¹⁵⁵And so for breaking their pledge, for rejecting God’s revelations, for unjustly killing their prophets, for saying ‘Our minds are closed’^b—No! God has sealed them in their disbelief, so they believe only a little— ¹⁵⁶and because they disbelieved and uttered a terrible slander against Mary, ¹⁵⁷and said, ‘We have killed the Messiah, Jesus, son of Mary, the Messenger of God.’ (They did not kill him, nor did they crucify him, though it was made to appear like that to them; those that disagreed about him are full of doubt, with no knowledge to follow, only supposition: they certainly did not kill him— ¹⁵⁸God raised him up to Himself. God is almighty and wise. ¹⁵⁹There is not one of the People of the Book who will not believe in [Jesus] before his death, and on the Day of Resurrection he will be a witness against them.) ¹⁶⁰For the wrongdoings done by

the Jews, We forbade them certain good things that had been permitted to them before: for having frequently debarred others from God's path; ¹⁶¹for taking usury when they had been forbidden to do so; and for wrongfully devouring other people's property. For those of them that reject the truth we have prepared an agonizing torment. ¹⁶²But those of them who are well grounded in knowledge and have faith do believe in what has been revealed to you [Muhammad], and in what was revealed before you—those who perform the prayers, pay the prescribed alms, and believe in God and the Last Day—to them We shall give a great reward.

¹⁶³We have sent revelation to you [Muhammad] as We did to Noah and the prophets after him, to Abraham, Ishmael, Isaac, Jacob, and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon—to David We gave the book [of Psalms]— ¹⁶⁴to other messengers We have already mentioned to you, and also to some We have not. To Moses God spoke directly. ¹⁶⁵They were messengers bearing good news and warning, so that mankind would have no excuse before God, after receiving the messengers: God is almighty and all wise. ¹⁶⁶But God Himself bears witness to what He has sent down to you—He sent it down with His full knowledge—the angels too bear witness, though God is sufficient witness. ¹⁶⁷Those who have disbelieved and barred others from God's path have gone far astray; ¹⁶⁸God will not forgive those who have disbelieved and do evil, nor will He guide them to any path ¹⁶⁹except that of Hell, where they will remain for ever—this is easy for God.

¹⁷⁰People, the Messenger has come to you with the truth from your Lord, so believe—that is best for you—for even if you disbelieve, all that is in the heavens and the earth still belongs to God, and He is all knowing and all wise. ¹⁷¹People of the Book, do not go to excess in your religion, and do not say anything about God except the truth: the Messiah, Jesus, son of Mary, was nothing more than a messenger of God, His word, directed to Mary, a spirit from Him. So believe in God and His messengers and do not speak of a ‘Trinity’—stop [this], that is better for you—God is only one God, He is far above having a son, everything in the heavens and earth belongs to Him and He is the best one to trust. ¹⁷²The Messiah would never disdain to be a servant of God, nor would the angels who are close to Him. He will gather before Him all those who disdain His worship and are arrogant: ¹⁷³to those who believe and do good works He will give due rewards and more of His bounty; to those who are disdainful and arrogant He will give an agonizing torment, and they will find no one besides God to protect or help them.

¹⁷⁴People, convincing proof has come to you from your Lord and We have sent a clear light down to you. ¹⁷⁵God will admit those who believe in Him and hold fast to Him into His mercy and favour; He will guide them towards Him on a straight path.

¹⁷⁶They ask you [Prophet] for a ruling. Say, ‘God gives you a ruling^a about inheritance from someone who dies childless with no surviving parents. If such a man leaves one sister, she is entitled to

half of the inheritance—he would be her sole heir if she had no child—if there are two sisters, they are entitled to two-thirds of the inheritance between them, but if there are surviving brothers and sisters, the male is entitled to twice the share of the female. God makes this clear to you so that you do not make mistakes: He has full knowledge of everything.’

^a ‘From the same essence’. Razi convincingly reached this conclusion based on comparison with many instances when *min anfusikum* is used in the Qur’an.

^b Literally ‘the womb-relationships’, i.e. all those to whom you are related. This expression occurs again in 47: 22.

^c In pre-Islamic Arabia, some guardians of orphan girls used to marry them in order to take their property (see 4: 127).

^d This is a widely accepted interpretation.

^e ‘Literally ‘what your right hands possess’.

^a *kaffa bi* here is used idiomatically.

^b This is the most generally accepted meaning of the Arabic word *kalala*. There are many others.

^a Through another regulation, or marriage, or any other way. See also end of 65: 2, which uses nearly identical words.

^b In pre-Islamic Arabia, if a man died leaving a widow, her stepson or another man of his family could inherit her.

^c Islam regards women who breastfeed other people’s infants as their ‘milk-mothers’, not merely ‘wet nurses’.

^a Slave women were often unclaimed war captives, who would not be in a position to dissolve any previous marriage. An owner was not permitted to touch a slave woman whose husband was with her (Abu Hanifa, in Razi).

^b Literally ‘you are from one another’.

^c The preposition *min* here is taken to have an explanatory rather than a partitive function, which would render the translation ‘some of what they have earned’.

^a *bi* is interpreted as instrumental rather than causal.

^b The verb *nashaza* from which *nushuz* is derived means ‘to become high’, ‘to rise’. See also verse 128, where the same word is applied to husbands. It applies to a situation where one partner assumes superiority to the other and behaves accordingly.

^c This signifies a single slap, as is clear from the circumstances of the revelation of this verse. See also Abdel Haleem, *Understanding the Qur’an*, 46–54.

^a The prohibition of intoxicants was introduced by stages, and they were eventually made completely unlawful. Cf. 2: 219; 5: 90–1.

^b or ‘unless you are on a journey’.

^c The term *sa’id* means dust or earth or soil or sand.

^d Cf. note to 2: 104.

^e Literally ‘obliterate faces’. Another meaning of *wujuh* (faces) is ‘directions’ (Razi).

^f This is taken to refer to an actual event in which a group of disbelieving Meccans went to two eminent Jewish figures for counsel on the truth of Muhammad’s teachings and were told that the pagans were more rightly guided than the Muslims.

^a i.e. the Prophethood given to Muhammad.

^b The pronoun *hi* here refers to either (i) the Scripture or (ii) Abraham.

^c The Arabic *taghut* is variously interpreted to refer to idols, a specific tyrant, an oracle, or an opponent of the Prophet.

^a Martyrs bear witness to the truth with their lives (Razi).

^b Again this is the term *taghut*, which has a multitude of meanings. See note to verse 60.

^a It is reported that an individual asked the Prophet to exempt another from going into battle. ‘Speaks for’ is one of the meanings of *shafa’a* as explained by Razi, and it is more fitting for the context of urging the believer to fight in God’s cause here. The other meaning, ‘intercedes’, adopted by most translators does not fit with the context.

^b See 4: 94 and Razi’s comment.

^a That ‘turn with aggression’ is the intended meaning is clear from the context. Cf. 4:91.

^b See 2: 191.

^c A Muslim killed someone in battle who had given him the Muslim greeting, thinking that the man was trying to save himself, but the Prophet condemned this.

^a By choosing to stay in a place where they are unable to practise their religion.

^a A man from Medina stole a suit of armour and accused a Jew of doing it. He brought his family to ask the Prophet to rule against the Jew and he was about to do this when these verses were revealed (Razi).

^a See also 53: 19–20.

^b An example of pagan superstitious practices: they used to dedicate cattle to their gods by slitting their ears.

^a See 6: 68—an earlier, Meccan sura.

^a Razi suggests that this means: if the hypocrites repent, the believers should not taunt them for what they did in the past.

^a The gate of the town mentioned in 2: 58; 7: 161.

^b Literally ‘our hearts are covered’, or ‘encased’. Cf. 2: 88.

^a See also verse 12.

5. THE FEAST

The title relates to food, and a central theme of this Medinan sura is the regulation of lawful and unlawful food, obedience to which is part of the pledge between God and the believers (verses 1–5, 87–108). Part of the sura concerns hunting for food during the pilgrimage and respect for the rites of pilgrimage. God had also taken pledges from the Jews and Christians and the section between verses 13 and 86 deals with what these two communities did to their pledges, and with their relationships with the Muslims. The passage from verse 109 to the end deals with the afterlife and the verdict of the messengers on the behaviour of their respective communities. Jesus, in particular, is given prominence here: mention is made of the feast for which his disciples asked him to pray to God, which gives the sura its title, and of his renunciation of any claim to divinity.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹You who believe, fulfil your obligations.^a Livestock animals are lawful as food for you, with the exception of what is about to be announced to you. You are forbidden to kill game while you are on pilgrimage—God commands what He will, ²so, you who believe, do not violate the sanctity of God's rites, the Sacred Month, the

sacrificial animals, including the garlanded, nor those going to the Sacred House to seek the bounty and pleasure of their Lord—but when you have completed the rites of pilgrimage you may hunt. Do not let your hatred for the people who barred you from the Sacred Mosque induce you to break the law: help one another to do what is right and good; do not help one another towards sin and hostility. Be mindful of God, for His punishment is severe.

³You are forbidden to eat carrion; blood; pig's meat; any animal over which any name other than God's has been invoked; any animal strangled, or victim of a violent blow or a fall, or gored or savaged by a beast of prey, unless you still slaughter it [in the correct manner]; or anything sacrificed on idolatrous altars. You are also forbidden to allot shares [of meat] by drawing marked arrows^b—a heinous practice! Today the disbelievers have lost all hope that you will give up your religion. Do not fear them: fear Me. Today I have perfected your religion for you, completed My blessing upon you, and chosen as your religion *islam* [total devotion to God] but if any of you is forced by hunger to eat forbidden food, with no intention of doing wrong, then God is most forgiving and merciful.

⁴They ask you, Prophet, what is lawful for them. Say, 'All good things are lawful for you.' [This includes] what you have taught your birds and beasts of prey to catch, teaching them as God has taught you, so eat what they catch for you, but first pronounce God's name over it. Be mindful of God: He is swift to take account.

⁵Today all good things have been made lawful for you. The food of

the People of the Book is lawful for you as your food is lawful for them. So are chaste, believing, women as well as chaste women of the people who were given the Scripture before you, as long as you have given them their bride-gifts and married them, not taking them as lovers or secret mistresses. The deeds of anyone who rejects faith will come to nothing, and in the Hereafter he will be one of the losers.

⁶You who believe, when you are about to pray, wash your faces and your hands up to the elbows, wipe your heads, wash your feet up to the ankles and, if required,^a wash your whole body. If any of you is sick or on a journey, or has just relieved himself, or had intimate contact with a woman, and can find no water, then take some clean sand and wipe your face and hands with it. God does not wish to place any burden on you: He only wishes to cleanse you and perfect His blessing on you, so that you may be thankful.^b

⁷Remember God's blessing on you and the pledge with which you were bound when you said, 'We hear and we obey.' Be mindful of God: God has full knowledge of the secrets of the heart.

⁸You who believe, be steadfast in your devotion to God and bear witness impartially: do not let hatred of others^c lead you away from justice, but adhere to justice, for that is closer to awareness of God. Be mindful of God: God is well aware of all that you do. ⁹God has promised forgiveness and a rich reward to those who have faith and do good works;¹⁰ those who reject faith and deny Our revelations will inhabit the blazing Fire.

¹¹You who believe, remember God's blessing on you when a certain people were about to raise their hands against you and He restrained them. Be mindful of God: let the believers put their trust in Him.

¹²God took a pledge from the Children of Israel. We made twelve leaders arise among them, and God said, 'I am with you: if you keep up the prayer, pay the prescribed alms, believe in My messengers and support them, and lend God a good loan,^a I will wipe out your sins and admit you into Gardens graced with flowing streams. Any of you who now ignore this [pledge] will be far from the right path.'

¹³But they broke their pledge, so We distanced them [from Us] and hardened their hearts. They distort the meaning of [revealed] words and have forgotten some of what they were told to remember: you [Prophet] will always find treachery in all but a few of them. Overlook this and pardon them: God loves those who do good. ¹⁴We also took a pledge from those who say, 'We are Christians,' but they too forgot some of what they were told to remember, so We stirred up enmity and hatred among them until the Day of Resurrection, when God will tell them what they have done.

¹⁵People of the Book, Our Messenger has come to make clear to you much of what you have kept hidden of the Scripture, and to overlook much [you have done]. A light has now come to you from God, and a Scripture making things clear, ¹⁶with which God guides to the ways of peace those who follow what pleases Him, bringing them from darkness out into light, by His will, and guiding them to

a straight path. ¹⁷Those who say, ‘God is the Messiah, the son of Mary,’ are defying the truth. Say, ‘If it had been God’s will, could anyone have prevented Him from destroying the Messiah, son of Mary, together with his mother and everyone else on earth? Control of the heavens and earth and all that is between them belongs to God: He creates whatever He will.^b God has power over everything.’

¹⁸The Jews and the Christians say, ‘We are the children of God and His beloved ones.’ Say, ‘Then why does He punish you for your sins? You are merely human beings, part of His creation: He forgives whoever He will and punishes whoever He will. Control of the heavens and earth and all that is between them belongs to Him: all journeys lead to Him.’ ¹⁹People of the Book, Our Messenger comes to you now, after a break in the sequence of messengers, to make things clear for you in case you should say, ‘No one has come to give us good news or to warn us.’ So someone has come to you, to give you good news and warn you: God has the power to do all things.

²⁰Moses said to his people, ‘My people, remember God’s blessing on you: how He raised prophets among you and appointed kings for you and gave you what he had not given to any other people. ²¹My people, go into the holy land which God has ordained for you—do not turn back or you will be the losers.’ ²²They said, ‘Moses, there is a fearsome people in this land. We will not go there until they leave. If they leave, then we will enter.’ ²³Yet two men whom God had blessed among those who were afraid said, ‘Go in to them through

the gate and when you go in you will overcome them. If you are true believers, put your trust in God.’ ²⁴They said, ‘Moses, we will never enter while they are still there, so you and your Lord go in and fight, and we will stay here.’ ²⁵He said, ‘Lord, I have authority over no one except myself and my brother: judge between the two of us and these disobedient people.’ ²⁶God said, ‘The land is forbidden to them for forty years: they will wander the earth aimlessly. Do not grieve over those who disobey.’

²⁷[Prophet], tell them the truth about the story of Adam’s two sons: each of them offered a sacrifice, and it was accepted from one and not the other. One said, ‘I will kill you,’ but the other said, ‘God only accepts the sacrifice of those who are mindful of Him. ²⁸If you raise your hand to kill me, I will not raise mine to kill you. I fear God, the Lord of all worlds, ²⁹and I would rather you were burdened with my sins as well as yours and became an inhabitant of the Fire: such is the evildoers’ reward.’ ³⁰But his soul prompted him to kill his brother: he killed him and became one of the losers. ³¹God sent a raven to scratch up the ground and show him how to cover his brother’s corpse and he said, ‘Woe is me! Could I not have been like this raven and covered up my brother’s body?’ He became remorseful. ³²On account of [his deed], We decreed to the Children of Israel that if anyone kills a person—unless in retribution for murder or spreading corruption in the land—it is as if he kills all mankind, while if any saves a life it is as if he saves the lives of all mankind. Our messengers came to them with clear signs, but many

of them continued to commit excesses in the land. ³³Those who wage war against God and His Messenger and strive to spread corruption in the land should be punished by death, crucifixion, the amputation of an alternate hand and foot,^a or banishment from the land: a disgrace for them in this world, and then a terrible punishment in the Hereafter, ³⁴unless they repent before you overpower them—in that case bear in mind that God is forgiving and merciful.

³⁵You who believe, be mindful of God, seek ways to come closer to Him and strive for His cause, so that you may prosper. ³⁶If the disbelievers possessed all that is in the earth and twice as much again and offered it to ransom themselves from torment on the Day of Resurrection, it would not be accepted from them—they will have a painful torment. ³⁷They will wish to come out of the Fire but they will be unable to do so: theirs will be a lasting torment.

³⁸Cut off the hands of thieves, whether they are man or woman, as punishment for what they have done—a deterrent from God: God is almighty and wise. ³⁹But if anyone repents after his wrongdoing and makes amends, God will accept his repentance: God is most forgiving, most merciful. ⁴⁰Do you [Prophet] not know that control of the heavens and earth belongs solely to God? He punishes whoever He will and forgives whoever He will: God has power over everything.

⁴¹Messenger, do not be grieved by those who race to surpass one another in disbelief—those who say with their mouths, ‘We believe,’

but have no faith in their hearts, and the Jews who listen eagerly to lies and to those who have not even met you, who distort the meanings of [revealed] words and say [to each other], ‘If you are given this ruling, accept it, but if you are not, then beware!’^b—if God intends some people to be so misguided, you will be powerless against God on their behalf. These are the ones whose hearts God does not intend to cleanse—a disgrace for them in this world, and then a heavy punishment in the Hereafter—⁴²they listen eagerly to lies and consume what is unlawful. If they come to you [Prophet] for judgement, you can either judge between them, or decline—if you decline, they will not harm you in any way, but if you do judge between them, judge justly: God loves the just—⁴³but why do they come to you for judgement when they have the Torah with God’s judgement, and even then still turn away? These are not believers.⁴⁴We revealed the Torah with guidance and light, and the prophets, who had submitted to God, judged according to it for the Jews. So did the rabbis and the scholars in accordance with that part of God’s Scripture which they were entrusted to preserve, and to which they were witnesses. So [rabbis and scholars] do not fear people, fear Me; do not barter away My messages for a small price; those who do not judge according to what God has sent down are rejecting [God’s teachings].⁴⁵In the Torah We prescribed for them a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, an equal wound for a wound: if anyone forgoes this out of charity, it will serve as atonement for his bad deeds. Those who do

not judge according to what God has revealed are doing grave wrong.

⁴⁶We sent Jesus, son of Mary, in their footsteps, to confirm the Torah that had been sent before him: We gave him the Gospel with guidance, light, and confirmation of the Torah already revealed— a guide and lesson for those who take heed of God. ⁴⁷So let the followers of the Gospel judge according to what God has sent down in it. Those who do not judge according to what God has revealed are lawbreakers.

⁴⁸We sent to you [Muhammad] the Scripture with the truth, confirming the Scriptures that came before it, and with final authority over them: so judge between them according to what God has sent down. Do not follow their whims, which deviate from the truth that has come to you. We have assigned a law and a path to each of you. If God had so willed, He would have made you one community, but He wanted to test you through that which He has given you, so race to do good: you will all return to God and He will make clear to you the matters you differed about. ⁴⁹So [Prophet] judge between them according to what God has sent down. Do not follow their whims, and take good care that they do not tempt you away from any of what God has sent down to you. If they turn away, remember that God intends to punish them for some of the sins they have committed: a great many people are lawbreakers. ⁵⁰Do they want judgement according to the time of pagan

ignorance? Is there any better judge than God for those of firm faith?

⁵¹You who believe, do not take the Jews and Christians as allies:^a they are allies only to each other. Anyone who takes them as an ally becomes one of them—God does not guide such wrongdoers—⁵²yet you [Prophet] will see the perverse at heart rushing to them for protection, saying, ‘We are afraid fortune may turn against us.’ But God may well bring about a triumph or some other event of His own making: then they will rue the secrets they harboured in their hearts, ⁵³and the believers will say, ‘Are these the men who swore by God using their strongest oaths that they were with you?’ All they did was in vain: they have lost everything.

⁵⁴You who believe, if any of you go back on your faith,^b God will soon replace you with people He loves and who love Him, people who are humble towards the believers, hard on the disbelievers, and who strive in God’s way without fearing anyone’s reproach. Such is God’s favour. He grants it to whoever He will. God has endless bounty and knowledge. ⁵⁵Your true allies are God, His Messenger, and the believers—those who keep up the prayer, pay the prescribed alms, and bow down in worship. ⁵⁶Those who turn for protection to God, His Messenger, and the believers [are God’s party]: God’s party is sure to triumph.

⁵⁷You who believe, do not take as allies those who ridicule your religion and make fun of it—whether people who were given the Scripture before you, or disbelievers—and be mindful of God if you

are true believers. ⁵⁸When you make the call to prayer, they ridicule it and make fun of it: this is because they are people who do not reason. ⁵⁹Say [Prophet], ‘People of the Book, do you resent us for any reason other than the fact that we believe in God, in what has been sent down to us, and in what was sent before us, while most of you are disobedient?’ ⁶⁰Say, ‘Shall I tell you who deserves a worse punishment from God than [the one you wish upon] us? Those God distanced from Himself, was angry with, and condemned as apes and pigs,^a and those who worship idols: they are worse in rank and have strayed further from the right path.

⁶¹When they come to you [believers], they say, ‘We believe,’ but they come disbelieving and leave disbelieving—God knows best what they are hiding. ⁶²You [Prophet] see many of them rushing into sin and hostility and consuming what is unlawful. How evil their practices are! ⁶³Why do their rabbis and scholars not forbid them to speak sinfully and consume what is unlawful? How evil their deeds are! ⁶⁴The Jews have said, ‘God is tight-fisted,’ but it is they who are tight-fisted, and they are rejected for what they have said. Truly, God’s hands are open wide: He gives as He pleases. What has been sent down to you from your Lord is sure to increase insolence and defiance in many of them. We have sown enmity and hatred amongst them till the Day of Resurrection. Whenever they kindle the fire of war, God will put it out. They try to spread corruption in the land, but God does not love those who corrupt. ⁶⁵If only the People of the Book would believe and be mindful of

God, We would take away their sins and bring them into the Gardens of Delight. ⁶⁶If they had upheld the Torah and the Gospel and what was sent down to them from their Lord, they would have been given abundance from above and from below: some of them are on the right course, but many of them do evil.

⁶⁷Messenger, proclaim everything that has been sent down to you from your Lord—if you do not, then you will not have communicated His message—and God will protect you from people. God does not guide those who defy Him. ⁶⁸Say, ‘People of the Book, you have no true basis [for your religion] unless you uphold the Torah, the Gospel, and that which has been sent down to you from your Lord,’ but what has been sent down to you [Prophet] from your Lord is sure to increase many of them in their insolence and defiance: do not worry about those who defy [God]. ⁶⁹For the [Muslim] believers, the Jews, the Sabians,^b and the Christians—those who believe in God and the Last Day and do good deeds—there is no fear: they will not grieve.

⁷⁰We took a pledge from the Children of Israel, and sent messengers to them. Whenever a messenger brought them anything they did not like, they accused some of lying and put others to death; ⁷¹they thought no harm could come to them and so became blind and deaf [to God]. God turned to them in mercy but many of them again became blind and deaf: God is fully aware of their actions. ⁷²Those who say, ‘God is the Messiah, son of Mary,’ have defied God. The Messiah himself said, ‘Children of Israel, worship

God, my Lord and your Lord.’ If anyone associates others with God, God will forbid him from the Garden, and Hell will be his home. No one will help such evildoers.

⁷³Those people who say that God is the third of three are defying [the truth]: there is only One God. If they persist in what they are saying, a painful punishment will afflict those of them who persist. ⁷⁴Why do they not turn to God and ask His forgiveness, when God is most forgiving, most merciful? ⁷⁵The Messiah, son of Mary, was only a messenger; other messengers had come and gone before him; his mother was a virtuous woman; both ate food [like other mortals]. See how clear We make these signs for them; see how deluded they are. ⁷⁶Say, ‘How can you worship something other than God, that has no power to do you harm or good? God alone is the All Hearing and All Knowing.’ ⁷⁷Say, ‘People of the Book, do not overstep the bounds of truth in your religion and do not follow the whims of those who went astray before you—they led many others astray and themselves continue to stray from the even path.’

⁷⁸Those Children of Israel who defied [God] were rejected through the words of David, and Jesus, son of Mary, because they disobeyed, they persistently overstepped the limits, ⁷⁹they did not forbid each other to do wrong. How vile their deeds were! ⁸⁰You [Prophet] see many of them allying themselves with the disbelievers. How terrible is what their souls have stored up for them: God is angry with them and they will remain tormented. ⁸¹If they had believed in God, in the Prophet, and in what was sent

down to him, they would never have allied themselves with the disbelievers, but most of them are rebels.

⁸²You [Prophet] are sure to find that the most hostile to the believers are the Jews and those who associate other deities with God; you are sure to find that the closest in affection towards the believers are those who say, ‘We are Christians,’ for there are among them people devoted to learning and ascetics.^a These people are not given to arrogance, ⁸³and when they listen to what has been sent down to the Messenger, you will see their eyes overflowing with tears because they recognize the Truth [in it]. They say, ‘Our Lord, we believe, so count us amongst the witnesses. ⁸⁴Why should we not believe in God and in the Truth that has come down to us, when we long for our Lord to include us in the company of the righteous?’ ⁸⁵For saying this, God has rewarded them with Gardens graced with flowing streams, and there they will stay: that is the reward of those who do good. ⁸⁶Those who reject the truth and deny Our messages will be the inhabitants of Hellfire.

⁸⁷You who believe, do not forbid the good things God has made lawful to you—do not exceed the limits: God does not love those who exceed the limits— ⁸⁸but eat the lawful and good things that God provides for you. Be mindful of God, in whom you believe. ⁸⁹God does not take you [to task] for what is thoughtless in your oaths,^b only for your binding oaths: the atonement for breaking an oath is to feed ten poor people with food equivalent to what you would normally give your own families, or to clothe them, or to set

free a slave—if a person cannot find the means, he should fast for three days. This is the atonement for breaking your oaths—keep your oaths. In this way God makes clear His revelations to you, so that you may be thankful.

⁹⁰You who believe, intoxicants and gambling, idolatrous practices, and [divining with]^c arrows are repugnant acts—Satan’s doing— shun them so that you may prosper. ⁹¹With intoxicants and gambling, Satan seeks only to incite enmity and hatred among you, and to stop you remembering God and prayer. Will you not give them up? ⁹²Obey God, obey the Messenger, and always be on your guard: if you pay no heed, bear in mind that the sole duty of Our Messenger is to deliver the message clearly. ⁹³Those who believe and do good deeds will not be blamed for what they may have consumed [in the past]^d as long as they are mindful of God, believe and do good deeds, then are mindful of God and believe, then are mindful of God and do good deeds: God loves those who do good deeds.

⁹⁴You who believe, God is sure to test you with game within reach of your hands and spears, to find out who fears Him even though they cannot see Him: from now on, anyone who transgresses will have a painful punishment.^e ⁹⁵You who believe, do not kill game while you are in the state of consecration [for pilgrimage]. If someone does so intentionally the penalty is an offering of a domestic animal brought to the Ka’ba, equivalent—as judged by two just men among you—to the one he has killed; alternatively, he may

atone by feeding the needy or by fasting an equivalent number of days, so that he may taste the full gravity of his deed. God forgives what is past, but if anyone re-offends, God will exact the penalty from him: God is mighty, and capable of exacting the penalty. ⁹⁶It is permitted for you to catch and eat seafood—an enjoyment for you and the traveller—but hunting game is forbidden while you are in the state of consecration [for pilgrimage]. Be mindful of God to whom you will be gathered.

⁹⁷God has made the Ka’ba—the Sacred House—a means of support for people,^b and the Sacred Months, the animals for sacrifice and their garlands: all this. Know that God has knowledge of all that is in the heavens and earth and that He is fully aware of all things. ⁹⁸Know too that God is severe in punishment yet most forgiving and merciful.^c ⁹⁹The Messenger’s duty is only to deliver the message: God knows what you reveal and what you conceal.

¹⁰⁰Say [Prophet], ‘Bad cannot be likened to good, though you may be dazzled by how abundant the bad is. Be mindful of God, people of understanding, so that you may prosper.’ ¹⁰¹You who believe, do not ask about matters which, if made known to you, might make things difficult for you—if you ask about them while the Qur’an is being revealed, they will be made known to you—for God has kept silent about them: God is most forgiving and forbearing. ¹⁰²Before you, some people asked about things, then ignored [the answers]. ¹⁰³God did not institute the dedication of such things as *bahira*, *sa’iba*, *wasila*, or *ham*^a to idols; but the

disbelievers invent lies about God. Most of them do not use reason: ¹⁰⁴when it is said to them, ‘Come to what God has sent down, and to the Messenger,’ they say, ‘What we inherited from our forefathers is good enough for us,’ even though their forefathers knew nothing and were not guided. ¹⁰⁵You who believe, you are responsible for your own souls; if anyone else goes astray it will not harm you so long as you follow the guidance; you will all return to God, and He will make you realize what you have done.

¹⁰⁶You who believe, when death approaches any of you, let two just men from among you act as witnesses to the making of a bequest, or two men from another people if you are journeying in the land when death approaches. Keep the two witnesses back after prayer, if you have any doubts, and make them both swear by God, ‘We will not sell our testimony for any price, even if a close relative is involved. We will not hide God’s testimony, for then we should be doing wrong.’ ¹⁰⁷If it is discovered that these two are guilty [of perjury], two of those whose rights have been usurped have a better right to bear witness in their place. Let them swear by God, ‘Our testimony is truer than theirs. We have said nothing but the truth, for that would make us wrongdoers’: ¹⁰⁸that will make it more likely they will give true and proper testimony, or fear that their oaths might be refuted by others afterwards. Be mindful of God and listen; God does not guide those who break His laws.

¹⁰⁹On the Day when God assembles all the messengers^b and asks, ‘What response did you receive?’ they will say, ‘We do not have that

knowledge: You alone know things that cannot be seen.’ ¹¹⁰Then God will say, ‘Jesus, son of Mary! Remember My favour to you and to your mother: how I strengthened you with the holy spirit, so that you spoke to people in your infancy and as a grown man; how I taught you the Scripture and wisdom, the Torah and the Gospel; how, by My leave, you fashioned the shape of a bird out of clay, breathed into it, and it became, by My leave, a bird; how, by My leave, you healed the blind person and the leper; how, by My leave, you brought the dead back to life; how I restrained the Children of Israel from [harming] you when you brought them clear signs, and those of them who disbelieved said, “This is clearly nothing but sorcery”; ¹¹¹and how I inspired the disciples to believe in Me and My messengers—they said, “We believe and bear witness that we devote ourselves [to God].”’^a

¹¹²When the disciples said, ‘Jesus, son of Mary, can your Lord send down a feast to us from heaven?’ he said, ‘Beware of God if you are true believers.’ ¹¹³They said, ‘We wish to eat from it; to have our hearts reassured; to know that you have told us the truth; and to be witnesses of it.’ ¹¹⁴Jesus, son of Mary, said, ‘Lord, send down to us a feast from heaven so that we can have a festival—the first and last of us—and a sign from You. Provide for us: You are the best provider.’ ¹¹⁵God said, ‘I will send it down to you, but anyone who disbelieves after this will be punished with a punishment that I will not inflict on anyone else in the world.’

¹¹⁶When God says, ‘Jesus, son of Mary, did you say to people, “Take me and my mother as two gods alongside God”?’ he will say, ‘May You be exalted! I would never say what I had no right to say—if I had said such a thing You would have known it: You know all that is within me, though I do not know what is within You, You alone have full knowledge of things unseen— ¹¹⁷I told them only what You commanded me to: “Worship God, my Lord and your Lord.” I was a witness over them during my time among them. Ever since You took my soul, You alone have been the watcher over them: You are witness to all things ¹¹⁸and if You punish them, they are Your servants; if You forgive them, You are the Almighty, the Wise.’ ¹¹⁹God will say, ‘This is a Day when the truthful will benefit from their truthfulness. They will have Gardens graced with flowing streams, there to remain for ever. God is pleased with them and they with Him: that is the supreme triumph.’ ¹²⁰Control of the heavens and earth and everything in them belongs to God: He has power over all things.

^a Obligations consequent on accepting the faith, including its dietary prohibitions. See verse 7, ‘pledge’.

^b A pagan Arab custom. Arrows were also used to make other decisions, as in drawing lots, to determine the will of the idols (see verse 90).

^a e.g. after sexual intercourse or discharging semen.

^b ‘Perfecting the blessing’ is seen in instructing believers to avoid what is unclean in food and to wash before worship. This is also noted in 4: 43, where there is an instruction to wash before the prayer following an instruction to keep away from the pollution of the immoral acts mentioned in the preceding verses.

^c This resumes the instruction in vv. 1-2.

^a God repays what is given for His sake, many times over. The Qur'an uses this figure of speech in many instances. See, for example, 57: 18; 64: 17.

^b Including his creation of Jesus without a father (3: 47 and 59).

^a Left hand and right foot or vice versa.

^b According to most interpreters, this refers to a case where an eminent Jewish man and woman committed adultery. The Jewish community did not want to apply the biblical penalty of stoning, so they sent representatives to the Prophet to ask for a ruling, saying, 'If he orders you to apply lashing accept it, but if he orders stoning, do not accept it' (Razi).

^a i.e. those who are against the Muslim camp, as is clear from the following verses, up to 59. 'Do not turn to them as allies in preference to the Muslims' (see 4: 144).

^b What is intended in this context is 'by taking them as allies'.

^a Tabari (in his commentary on 2: 65) regards this as metaphorical in the sense of 'like apes, pigs'. Compare the metaphorical use of 'blind, deaf, dumb'—2: 18; 5: 71; 8: 22; 43: 40; etc.

^b See note to 2: 62.

^a Most translators render these as 'priests and monks', which are their modern meanings, not the etymological senses of the words (al-Raghib, *Mufradat*).

^b Some Muslims swore to renounce the world and not to eat certain good foods or wear fine clothes, and when told this was wrong, they asked the Prophet what they could do about their oaths.

^c See note to verse 3 above.

^d It was reported that when wine was forbidden, some companions asked the Prophet, 'What about those believers who used to drink and have already died? What state would they be in?' This is the reply to that question, and it also applies to the living.

^a In the world to come.

^b The Ka'ba is the centre of the pilgrimage, bringing in people from all over the world, where Muslims are allowed to trade—the Sacred Months ensured their safety. The offerings provide a means of livelihood to the poor and needy, and the custom of garlanding an animal gives it special protection. In addition to all these material benefits, there are the spiritual benefits of worshipping God. This is an example of bringing people together in peace (Razi).

^c This is a warning for those who violate these rites and refers back to verse 2 of this sura.

^a Different classes of animals liberated from work or use as food, in honour of idols, and venerated by the pagan Arabs.

^b As Razi rightly stated, it is the habit of the Qur'an, having talked at length on legislation, to follow it with reminders of God's power, stories of earlier prophets, or what happens on the Day of Judgement, in order to motivate people to adhere to the legislation. In this sura, having earlier mentioned the claims of Christians, it seeks further to refute them by showing that Jesus will disown their claims on the Day of Judgement.

^a Cf. 2: 131–3.

6. LIVESTOCK

A Meccan sura which takes its title from verses 136–9. The false claims the polytheists made about livestock are thoroughly addressed: the sura in its entirety makes plain that it is God who creates, controls, and sees everything, and that it is to Him that we turn in times of need. Thus it gives a lengthy refutation of the idolaters' claims.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Praise belongs to God who created the heavens and the earth and made darkness and light; yet the disbelievers set up equals to their Lord! ²He is the one who created you from clay and specified a term [for you] and another fixed time, ^a known only to Him; yet still you doubt! ³He is God in the heavens and on earth, He knows your secrets and what you reveal, and He knows what you do; ⁴but every time revelation comes to them from their Lord, they turn their backs on it. ⁵So they denied the truth when it came to them, but the very thing they laughed at will be brought home to them.

⁶Do they not realize how many generations We destroyed before them? We established them in the earth more firmly than you, sent down abundant rain on them from the sky and made running rivers flow at their feet, yet We destroyed them for their misdeeds and

raised other generations after them. ⁷Even if We had sent down to you [Prophet] a book inscribed on parchment, and they had touched it with their own hands, the disbelievers would still say, 'This is nothing but blatant sorcery.' ⁸They say, 'Why was no angel sent down to [support] him?'^b But had We sent down an angel, their judgement would have come at once with no respite given. ⁹Indeed, if We had sent an angel as messenger, We would still have sent him in the form of a man, so increasing their confusion.

¹⁰Messengers have been mocked before you [Muhammad], and those who mocked them were engulfed by the very punishment they had mocked. ¹¹Say, 'Travel throughout the earth and see what fate befell those who rejected the truth.' ¹²Say, 'To whom belongs all that is in the heavens and earth?' Say, 'To God. He has taken it upon Himself to be merciful. He will certainly gather you on the Day of Resurrection, which is beyond all doubt. Those who have lost their souls will not believe. ¹³All that rests by night or by day belongs to Him. He is the All Hearing, the All Knowing.' ¹⁴Say, 'How could I take any other protector besides God, the Creator of the heavens and the earth, who feeds but is not fed?' Say, 'I am commanded to be the first [of you] to devote myself [to Him].' Do not be one of the idolaters. ¹⁵Say, 'I fear the punishment of a dreadful Day if I disobey my Lord. ¹⁶God will have been truly merciful to whoever is spared on that Day: that is the clearest triumph.'

¹⁷If God touches you [Prophet] with affliction, no one can remove it except Him, and if He touches you with good, He has power over

all things: ¹⁸He is the Supreme Master over His creatures, the All Wise, the All Aware. ¹⁹Say, 'What counts most as a witness?' Say, 'God is witness between you and me. This Qur'an was revealed for me to warn you [people] and everyone it reaches. Do you really bear witness that there are other gods beside God?' Say, 'I myself do not bear witness [to any such thing].' Say, 'He is only one God, and I disown whatever you join with Him.' ²⁰Those to whom We have given the Scripture know this as well as they know their own sons. Those who have lost their souls will not believe. ²¹Who does greater wrong than someone who fabricates a lie against God or denies His revelation? Those who do such wrong will not prosper. ²²When We gather them all together and say to the polytheists, 'Where are those you claimed were partners with God?' in their utter dismay ²³they will only say, 'By God, our Lord, we have not set up partners beside Him!' ²⁴See how they lie against themselves and how those they invented have deserted them.

²⁵Among them are some who [appear to] listen to you, but we have placed covers over their hearts—so they do not understand the Qur'an—and deafness in their ears. Even if they saw every sign they would not believe in them. So, when they come to you, they argue with you: the disbelievers say, 'These are nothing but ancient fables,' ²⁶and tell others not to listen [to the Qur'an], while they themselves keep away from it. But they ruin no one but themselves, though they fail to realize this. ²⁷If you could only see, when they are made to stand before the Fire, how they will say, 'If only we

could be sent back, we would not reject the revelations of our Lord, but be among the believers.’ ²⁸No! The truth they used to hide will become all too clear to them. Even if they were brought back, they would only return to the very thing that was forbidden to them—they are such liars! ²⁹They say, ‘There is nothing beyond our life in this world: we shall not be raised from the dead.’ ³⁰If you could only see, when they are made to stand before their Lord, how He will say, ‘Is this not real?’ They will say, ‘Yes indeed, by our Lord.’ He will say, ‘Then taste the torment for having disbelieved.’ ³¹Lost indeed are those who deny the meeting with their Lord until, when the Hour suddenly arrives, they say, ‘Alas for us that we paid no regard to this!’ They will bear their burdens on their backs. How terrible those burdens will be! ³²The life of this world is nothing but a game and a distraction; the Home in the Hereafter is best for those who are aware of God. Why will you [people] not understand?

³³We know well that what they say grieves you [Prophet]. It is not you they disbelieve: the evildoers reject God’s revelation. ³⁴Other messengers were disbelieved before you, and they bore their rejection and persecution steadfastly until Our aid arrived—no one can alter God’s promises. You have already received accounts of those messengers. ³⁵If you find rejection by the disbelievers so hard to bear, then seek a tunnel into the ground or a ladder into the sky, if you can, and bring them a sign: God could bring them all to guidance if it were His will, so do not join the ignorant. ³⁶Only

those who can hear will respond; as for the dead, God will raise them up, and to Him they will all be returned.

³⁷They also say, ‘Why has no sign been sent down to him from his Lord?’ Say, ‘God certainly has the power to send down a sign,’ though most of them do not know: ³⁸all the creatures that crawl on the earth and those that fly with their wings are communities like yourselves. We have missed nothing out of the Record—in the end they will be gathered to their Lord. ³⁹Those who reject Our signs are deaf, dumb, and in total darkness. God leaves whoever He will to stray, and sets whoever He will on a straight path. ⁴⁰Say, ‘Think: if the punishment of God or the Hour should come to you, would you call on anyone other than God, if you are being truthful?’ ⁴¹No indeed, it is on Him that you would call. If it were His will, He could remove whatever harm made you call on Him, and then you would forget what you now associate with Him.

⁴²We sent messengers before you [Prophet] to many communities and afflicted their people with suffering and hardships, so that they could learn humility. ⁴³If only they had learned humility when suffering came from Us! But no, their hearts became hard and Satan made their foul deeds alluring to them. ⁴⁴So, when they had forgotten the warning they had received, We opened the gates to everything for them. Then, as they revelled in what they had been given, We struck them suddenly and they were dumbfounded. ⁴⁵The evildoers were wiped out: praise be to God, the Lord of the Worlds!

⁴⁶Say [Prophet], ‘Think: if God were to take away your hearing and your sight and seal up your hearts, what god other than He could restore them?’ See how We explain Our revelations in various ways, yet still they turn away. ⁴⁷Say, ‘Think: if the punishment of God should come to you, suddenly or foreseeably, would anyone but the evildoers be destroyed?’ ⁴⁸We send messengers only to give good news and to warn, so for those who believe and do good deeds there will be no fear, nor will they grieve. ⁴⁹As for those who rejected Our signs, torment will afflict them as a result of their defiance. ⁵⁰Say, ‘I do not have the treasures of God, nor do I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me.’ Say, ‘Is a blind person like one who can see? Why will you not reflect?’

⁵¹Use the Qur’an to warn those who fear being gathered before their Lord—they will have no one but Him to protect them and no one to intercede—so that they may beware. ⁵²Do not drive away those who call upon their Lord morning and evening, seeking nothing but His Face.^a You are in no way accountable for them, nor they for you; if you drove the believers away,^b you would become one of the evildoers. ⁵³We have made some of them a test for others, to make the disbelievers say, ‘Is it these men that God has favoured among us?’ Does God not know best who are the grateful ones?

⁵⁴When those who believe in Our revelations come to you [Prophet], say, ‘Peace be upon you. Your Lord has taken it on Himself to be merciful: if any of you has foolishly done a bad deed,

and afterwards repented and mended his ways, God is most forgiving and most merciful.’ ⁵⁵In this way We explain the revelations, so that the way for sinners may be made clear.^a ⁵⁶Say, ‘I am forbidden to worship those you call on other than God.’ Say, ‘I will not follow your vain desires, for if I did, I would stray from the path and cease to be rightly guided.’ ⁵⁷Say, ‘I stand on clear proof from my Lord, though you deny it. What you seek to hasten is not within my power. Judgement is for God alone: He tells the truth, and He is the best of judges.’ ⁵⁸Say, ‘If what you seek to hasten were within my power, the matter would be settled between you and me, but God knows best who does wrong.’ ⁵⁹He has the keys to the unseen: no one knows them but Him. He knows all that is in the land and sea. No leaf falls without His knowledge, nor is there a single grain in the darkness of the earth, or anything, fresh or withered, that is not written in a clear Record. ⁶⁰It is He who calls your souls back by night, knowing what you have done by day, then raises you up again in the daytime until your fixed term is fulfilled. It is to Him that you will return in the end, and He will tell you what you have done. ⁶¹He is the Supreme Master over His subjects. He sends out recorders to watch over you until, when death overtakes any of you, those sent by Us take his soul—they never fail in their duty. ⁶²Then they will all be returned to God, their true Lord. The Judgement truly belongs to Him, and He is the swiftest of reckoners.

⁶³Say [Prophet], ‘Who is it that saves you from the dark depths of land and sea when you humbly and secretly call to Him [and say], “If He rescues us from this, We shall truly be thankful”?’ ⁶⁴Say, ‘God rescues you from this and every distress; yet still you worship others beside Him.’ ⁶⁵Say, ‘He has power to send punishment on you from above or from under your very feet, or to divide you into discordant factions and make some taste the violence of others.’ See how We explain Our revelation in various ways, so that they may understand, ⁶⁶yet your people still reject it even though it is the truth. Say, ‘I have not been put in charge of you. ⁶⁷Every prophecy has its fixed time to be fulfilled: you will come to realize this.’

⁶⁸When you come across people who speak with scorn about Our revelations, turn away from them until they move on to another topic. If Satan should make you forget, then, when you have remembered, do not sit with those who are doing wrong. ⁶⁹The righteous are not in any way held accountable for the wrongdoers; their only duty is to remind them, so that they may be mindful of God. ⁷⁰Leave to themselves those who take their religion for a mere game and distraction and are deceived by the life of this world, but continue to remind them with the [Qur’an], lest any soul be damned by what it has done—it will have no one to protect it from God and no one to intercede; whatever ransom it may offer will not be accepted. Such are those who are damned by their own actions: they will have boiling water to drink and a painful punishment, because they used to defy [God].

⁷¹Say, 'Instead of God, are we to call on what neither profits nor harms us? [Are we to] turn on our heels after God has guided us, like someone bewildered, having been tempted by devils into a [desert] land,^a though his companions call him to guidance [saying], "Come to us"?' Say, 'God's guidance is the true guidance. We are commanded to devote ourselves to the Lord of the Worlds,⁷²to establish regular prayers and be mindful of Him.' It is to Him that you will all be gathered. ⁷³It is He who created the heavens and the earth for a true purpose. On the Day when He says, 'Be,' it will be: His word is the truth. All control on the Day the Trumpet is blown belongs to Him. He knows the seen and the unseen: He is the All Wise, the All Aware.

⁷⁴Remember when Abraham said to his father, Azar, 'How can you take idols as gods? I see that you and your people have clearly gone astray.' ⁷⁵In this way We showed Abraham [God's] mighty dominion over the heavens and the earth, so that he might be a firm believer. ⁷⁶When the night grew dark over him he saw a star and said, 'This is my Lord,' but when it set, he said, 'I do not like things that set.' ⁷⁷And when he saw the moon rising he said, '*This* is my Lord,' but when it too set, he said, 'If my Lord does not guide me, I shall be one of those who go astray.' ⁷⁸Then he saw the sun rising and cried, '*This* is my Lord! This is greater.' But when the sun set, he said, 'My people, I disown all that you worship beside God. ⁷⁹I have turned my face as a true believer towards Him who created the heavens and the earth. I am not one of the polytheists.'

⁸⁰His people argued with him, and he said, ‘How can you argue with me about God when He has guided me? I do not fear anything you associate with Him: unless my Lord wills [nothing can happen]. My Lord encompasses everything in His knowledge. How can you not take heed? ⁸¹Why should I fear what you associate with Him? Why do you not fear to associate with Him things for which He has sent you no authority? Tell me, if you know the answer, which side has more right to feel secure? ⁸²It is those who have faith, and do not mix their faith with idolatry, [a](#) who will be secure, and it is they who are rightly guided.’ ⁸³Such was the argument We gave to Abraham against his people—We raise in rank whoever We will—your Lord is all wise, all knowing.

⁸⁴We gave him Isaac and Jacob, each of whom We guided, as We had guided Noah before, and among his descendants were David, Solomon, Job, Joseph, Moses, and Aaron—in this way We reward those who do good— ⁸⁵Zachariah, John, Jesus, and Elijah—every one of them was righteous— ⁸⁶Ishmael, Elisha, Jonah, and Lot. We favoured each one of them over other people, ⁸⁷and also some of their forefathers, their offspring, and their brothers: We chose them and guided them on a straight path. ⁸⁸Such is God’s guidance: with it He guides whichever of His servants He will. If they had associated other gods with Him, all their deeds would have come to nothing. ⁸⁹Those are the ones to whom We gave the Scripture, wisdom, and prophethood. Even if these people now disbelieve in them, We have entrusted them to others who do not disbelieve.

⁹⁰Those were the people God guided. [Prophet], follow the guidance they received. Say, ‘I ask no reward for it from you: it is a lesson for all people.’

⁹¹They have no grasp of God’s true measure when they say, ‘God has sent nothing down to a mere mortal.’ Say, ‘Who was it who sent down the Scripture, which Moses brought as a light and a guide to people, which you made into separate sheets, showing some but hiding many? You were taught things that neither you nor your forefathers had known.’ Say, ‘God [sent it down],’ then leave them engrossed in their vain talk. ⁹²This is a blessed Scripture that We have sent down to confirm what came before it and for you [Prophet] to warn the Mother of Cities^a and all around it. Those who believe in the Hereafter believe in this Scripture, and do not neglect their prayers. ⁹³Who could be more wicked than someone who invents a lie against God, or claims, ‘A revelation has come to me,’ when no revelation has been sent to him, or says, ‘I too can reveal something equal to God’s revelation’? If you [Prophet] could only see the wicked in their death agonies, as the angels stretch out their hands [to them], saying, ‘Let out your souls. Today you will be repaid with a humiliating punishment for saying false things about God and for arrogantly rejecting His revelations.’ ⁹⁴[God will say], ‘Now you return to Us, alone, as We first created you: you have left behind everything We gave you, nor do We see those intercessors of yours that you claimed were partners of God. All the bonds between

you have been severed, and those about whom you made such claims have deserted you.'

⁹⁵It is God who splits open the seed and the fruit stone: He brings out the living from the dead and the dead from the living—that is God—so how can you turn away from the truth? ⁹⁶He makes the dawn break; He makes the night for rest; and He made the sun and the moon to a precise measure. That is the design of the Almighty, the All Knowing. ⁹⁷It is He who made the stars, so that you can be guided by them in the dark, on land or sea: We have made the signs clear for those who have knowledge. ⁹⁸It is He who first produced you from a single soul, then gave you a place to stay [in life] and a resting place [after death]. We have made Our revelations clear to those who understand. ⁹⁹It is He who sends down water from the sky. With it We produce the shoots of each plant, then bring greenery from it, and from that We bring out grains, one riding on the other in close-packed rows. From the date palm come clusters of low-hanging dates, and there are gardens of vines, olives, and pomegranates, alike yet different. Watch their fruits as they grow and ripen! In all this there are signs for those who would believe.

¹⁰⁰Yet they made the jinn^b partners with God, though He created them, and without any true knowledge they attribute sons and daughters to Him. Glory be to Him! He is far higher than what they ascribe to Him, ¹⁰¹the Creator of the heavens and earth! How could He have children when He has no spouse, when He created all things, and has full knowledge of all things? ¹⁰²This is God, your

Lord, there is no God but Him, the Creator of all things, so worship Him; He is in charge of everything. ¹⁰³No vision can take Him in, but He takes in all vision. He is the All Subtle, the All Aware.

¹⁰⁴Now clear proof has come to you from your Lord: if anyone sees it, that will be to his advantage; if anyone is blind to it, that will be to his loss—[Say], ‘I am not your guardian.’ ¹⁰⁵This is how We explain Our revelations in various ways—so ^athey will say, ‘You [Muhammad] have been studying’—to make them clear for those who know. ¹⁰⁶Follow what has been revealed to you from your Lord, there is no God but Him. Turn away from those who join other gods with Him. ¹⁰⁷If it had been God’s will, they would not have done so, but We have not made you their guardian, nor are you their keeper.

¹⁰⁸ [Believers], do not revile those they call on beside God in case they, in their hostility and ignorance, revile God. To each community We make their own actions seem alluring, but in the end they will return to their Lord and He will inform them of all they did. ¹⁰⁹They swear by God with their most solemn oaths that if a miraculous sign came to them they would believe in it. Say [Prophet], ‘Signs are in the power of God alone.’ What will make you [believers] realize that even if a sign came to them they still would not believe? ¹¹⁰And We would make their hearts and their eyes turn away, just as they did not believe the first time, and leave them to flounder in their obstinacy. ¹¹¹Even if We sent the angels down to them, and the dead spoke to them, and We gathered all

things right in front of them, they still would not believe, unless God so willed, but most of them are ignorant [of this]. ¹¹²In the same way We assigned to each prophet an enemy, evil humans and evil jinn. They suggest alluring words to one another in order to deceive—if it had been your Lord's will, [Prophet], they would not have done this: leave them to their inventions— ¹¹³so that the hearts of those who do not believe in the Hereafter may incline towards their deceit, be pleased with it, and so perpetrate whatever they perpetrate.

¹¹⁴[Say], 'Shall I seek any judge other than God, when it is He who has sent down for you [people] the Scripture, clearly explained?' Those to whom We gave the Scripture know that this [Qur'an] is revealed by your Lord [Prophet] with the truth, so do not be one of those who doubt. ¹¹⁵The word of your Lord is complete in its truth and justice. No one can change His words: He is the All Hearing, the All Knowing. ¹¹⁶If you obeyed most of those on earth, they would lead you away from the path of God. They follow nothing but speculation; they are merely guessing. ¹¹⁷Your Lord knows best who strays from His path and who is rightly guided.

¹¹⁸So [believers] you may eat the meat of any [animal] over which God's name has been pronounced, if you believe in His revelations. ¹¹⁹Why should you not eat such meat when God has already fully explained what He has forbidden you, except when forced by hunger? But many lead others astray by their desires,

without any true knowledge: your Lord knows best who oversteps the limit. ¹²⁰Avoid committing sin, whether openly or in secret, for those who commit sin will be repaid for what they do, ¹²¹and do not eat any meat over which God's name has not been pronounced, for that is breaking the law.

The evil ones incite their followers to argue with you:^a if you listen to them, you too will become idolaters. ¹²²Is a dead person brought back to life by Us, and given light with which to walk among people, comparable to someone trapped in deep darkness who cannot escape? In this way the evil deeds of the disbelievers are made to seem alluring to them. ¹²³And so We have put chief evildoers in every city to perpetrate their schemes there—but they scheme only against themselves, without realizing it. ¹²⁴When a revelation is brought before them they say, 'We shall not believe unless we ourselves are given a revelation as God's messengers were.' But God knows best where to place His messages: humiliation before God and severe torment will befall the evildoers for their scheming. ¹²⁵When God wishes to guide someone, He opens their breast to *islam*,^b when He wishes to lead them astray, He closes and constricts their breast as if they were climbing up to the skies. That is how God makes the foulness of those who do not believe rebound against them.

¹²⁶[Prophet], this is the path of your Lord, made perfectly straight. We have explained Our revelations to those who take heed.

¹²⁷They shall have the Home of Peace with their Lord, and He will take care of them as a reward for their deeds.

¹²⁸On the day He gathers everyone together [saying], ‘Company of jinn! You have seduced a great many humans,’ their adherents among mankind will say, ‘Lord, we have profited from one another, but now we have reached the appointed time You decreed for us.’ He will say, ‘Your home is the Fire, and there you shall remain’—unless God wills otherwise: [Prophet], your Lord is all wise, all knowing. ¹²⁹In this way, We make some evildoers have power over others through their misdeeds. ¹³⁰‘Company of jinn and mankind! Did messengers not come from among you to recite My revelations to you and warn that you would meet this Day?’ They will say, ‘We testify against ourselves.’ The life of this world seduced them, but they will testify against themselves that they rejected the truth. ¹³¹So it is: your Lord would not destroy towns for their wrongdoing if they had not been warned. ¹³²Everyone is assigned a rank according to their deeds; your Lord is not unaware of anything they do. ¹³³Your Lord is self-sufficient and full of mercy. If He pleased, He could remove you and put others in your place, just as He produced you from the offspring of other people. ¹³⁴What you are promised is sure to come, and you cannot escape. ¹³⁵[Prophet], say, ‘My people, you carry on as you are, and so will I: you will come to realize who will have a happy homecoming in the Hereafter.’ The evildoers will not prosper.

¹³⁶They apportion to God a share of the produce and the livestock He created, saying, ‘This is for God’—so they claim!—‘and this is for our idols.’ Their idols’ share does not reach God, but God’s share does reach their idols: how badly they judge! ¹³⁷In the same way, their idols have induced many of the pagans to kill their own children,^a bringing them ruin and confusion in their faith: if God had willed otherwise they would not have done this, so [Prophet] leave them to their own devices. ¹³⁸They also say, ‘These cattle and crops are reserved, and only those we allow may eat them’—so they claim! There are some animals they exempt from labour and some over which they do not pronounce God’s name [during slaughter], falsely attributing these [regulations] to Him: He will repay them for the falsehoods they invent. ¹³⁹They also say, ‘The contents of these animals’ wombs will be reserved solely for our men and forbidden to our women, though if the offspring is stillborn they may have a share of it.’ He will punish them for what they attribute to Him: He is decisive, all aware. ¹⁴⁰Lost indeed are those who kill their own children out of folly, with no basis in knowledge,^a forbidding what God has provided for them, fabricating lies against Him: they have gone far astray and have heeded no guidance.

¹⁴¹It is He who produces both trellised and untrellised gardens, date palms, plants with different fruits, the olive, the pomegranate, alike and not alike. So when they bear fruit, eat some of it, paying what is due on the day of harvest, but do not be wasteful: God does not like wasteful people. ¹⁴²[He gave you] livestock, as beasts of

burden and as food. So eat what God has provided for you and do not follow in Satan's footsteps: he is your sworn enemy. ¹⁴³[God gave you] eight animals, in [four] pairs: a pair of sheep and a pair of goats—ask them [Prophet], 'Has He forbidden the two males, the two females, or the young in the wombs of the two females? Tell me based on knowledge if you are telling the truth.' ¹⁴⁴And a pair of camels and a pair of cattle: ask them [Prophet], 'Has He forbidden the two males, the two females, or the young in the wombs of the two females? Were you present when God gave you these commands?' So who is more wicked than he who fabricates lies against God with no basis in knowledge in order to lead people astray? God does not guide the evildoers.

¹⁴⁵[Prophet], say, 'In all that has been revealed to me, I find nothing forbidden for people to eat, except for carrion, flowing blood, pig's meat—it is loathsome—or a sinful offering over which any name other than God's has been invoked.' But if someone is forced by hunger, rather than desire or excess, then your Lord is most forgiving and most merciful. ¹⁴⁶We forbade for the Jews every animal with claws, and the fat of cattle and sheep, except what is on their backs and in their intestines, or that which sticks to their bones. This is how We penalized them for their disobedience: We are true to Our word. ¹⁴⁷If they [the disbelievers] accuse you [Prophet] of lying, say, 'Your Lord has all-encompassing mercy, but His punishment cannot be diverted from the evildoers.' ¹⁴⁸The idolaters will say, 'If God had willed, we would not have ascribed

partners to Him—nor would our fathers—or have declared anything forbidden.’ In the same way, those before them continually denied [the truth] until they tasted Our punishment. Say, ‘Have you any knowledge that you can show us? You follow only supposition and tell only lies.’ ¹⁴⁹Say, ‘The conclusive argument belongs to God alone. Had He so willed He would have guided you all.’ ¹⁵⁰Say, ‘Bring your witnesses to testify that God has forbidden all this.’ If they do testify, do not bear witness with them. Do not follow the whims of those who have denied Our revelation, who do not believe in the Hereafter, and who set up equals with their Lord.

¹⁵¹Say, ‘Come! I will tell you what your Lord has really forbidden you. Do not ascribe anything as a partner to Him; be good to your parents; do not kill your children fearing poverty’—We will provide for you and for them—‘stay well away from committing obscenities, whether openly or in secret; do not take life, which God has made sacred, except by right. This is what He commands you to do: so that you may use your reason. ¹⁵²Stay well away from the property of orphans, except with the best [intentions], until they come of age; give full measure and weight, according to justice’—We do not burden any soul with more than it can bear—‘when you speak, be just, even if it concerns a relative; keep any promises you make in God’s name. This is what He commands you to do, so that you may take heed’— ¹⁵³this is My path, leading straight, so follow it, and do not follow other ways: they will lead you away from it—‘This is

what He commands you to do, so that you may refrain from wrongdoing.'

¹⁵⁴Once again,^a We gave Moses the Scripture, perfecting [Our favour] for those who do good, explaining everything clearly, as guidance and mercy, so that they might believe in the meeting with their Lord. ¹⁵⁵This, too, is a blessed Scripture which We have sent down—follow it and be conscious of your Lord, so that you may receive mercy— ¹⁵⁶lest you say, 'Scriptures were only sent down to two communities before us: we were not aware of what they studied,' ¹⁵⁷or 'If only the Scripture had been sent down to us, we would have been better guided than them.' Now clear evidence, guidance, and mercy have come to you from your Lord. Who could be more wrong than someone who rejects God's revelations and turns away from them? We shall repay those who turn away with a painful punishment. ¹⁵⁸Are they waiting for the very angels to come to them, or your Lord Himself, or some of His signs? But on the Day some of your Lord's signs^a come, no soul will profit from faith if it had none before, or has not already earned some good through its faith. Say, 'Wait if you wish: we too are waiting.'

¹⁵⁹As for those who have divided their religion and broken up into factions, have nothing to do with them [Prophet]. Their case rests with God: in time He will tell them about their deeds. ¹⁶⁰Whoever has done^b a good deed will have it ten times to his credit, but whoever has done a bad deed will be repaid only with its equivalent—they will not be wronged. ¹⁶¹Say, 'My Lord has guided

me to a straight path, an upright religion, the faith of Abraham, a man of pure faith. He was not an idolater.’ ¹⁶²Say, ‘My prayers and devotions, my living and my dying, are all for God, Lord of all the Worlds; ¹⁶³He has no partner. This is what I am commanded, and I am the first^c to devote myself to Him.’ ¹⁶⁴Say, ‘Should I seek a Lord other than God, when He is the Lord of all things?’ Each soul is responsible for its own actions; no soul will bear the burden of another. In the end, you will all return to your Lord and He will tell you the truth about your differences. ¹⁶⁵It is He who made you successors^d on the earth and raises some of you above others in rank, to test you through what He gives you. [Prophet], your Lord is swift in punishment, yet He is most forgiving and merciful.

^a These refer to the specified lifetime of individuals and the Day of Judgement.

^b They always argued against the Prophet that he was only a man, and asked him to produce an angel to support him. Cf. 25: 7.

^a ‘His pleasure/approval’, or ‘to see His face’ (see ‘The Face, Divine and Human in the Qur’an’, in Abdel Haleem, *Understanding the Qur’an*, 107—22); see also 92: 19—21.

^b Cf. 80: 1. The Prophet was torn between his efforts to win over the nobles to save them, and the humble believers, whom the nobles wanted him to get rid of, claiming that they only congregated around him to gain prestige or material benefits. The Prophet here is told that he should not worry about them and so become a wrongdoer by driving away true believers.

^a Another interpretation of this verse is that the way of the sinners is hereby made distinct from the way of the righteous.

^a This interpretation of the literal ‘in the land’ is preferred by Razi.

^a The Prophet explained *zulm* (evildoing) here to be *shirk* (idolatry), referring to 31 : 13

^a Mecca.

^b Unseen beings (sometimes said to appear) made from ‘smokeless fire’ (see 38: 76; 55: 15).

^a See Razi; the preposition *li* in Arabic here indicates result rather than purpose.

^a Saying that nothing is wrong with meat sacrificed to an idol.

^b Devotion to God (see 2: 131–2).

^a Razi explains that either the jinn or servants of the idols appointed by the pagans suggested this infanticide.

^a i.e. scriptural evidence, cf. verses 143, 144, and 148.

^a This reiterates the statement in verses 91–3 in response to their denial that God has ever sent down any revelation.

^a Signs of the Day of Judgement.

^b Lit. Whoever *brings*, i.e. to the Judgement.

^c The first ‘of you’: cf. verse 14 and many others.

^d See note *a* to 2: 30.

7. THE HEIGHTS

A Meccan sura named after the heights of the barrier which will divide the righteous from the damned on the Day of Judgement (verse 46). The sura begins by addressing the Prophet, reassuring him about his revelations, and closes emphasizing the fact that he merely repeats what is revealed to him. It warns the disbelievers of their fate via numerous stories of disobedient communities of the past, in the hope that they may take heed and repent before it is too late. Both subjects also serve to give encouragement to the Prophet and the believers.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Alif Lam Mim Sad*

²This Book has been sent down to you [Prophet]—let there be no anxiety in your heart because of it^a—so that you may use it to give warning and to remind the believers: ³‘Follow what has been sent down to you from your Lord; do not follow other masters beside Him. How seldom you take heed!’

⁴How many towns We have destroyed! Our punishment came to them by night or while they slept in the afternoon: ⁵their only cry

when Our punishment came to them was, ‘How wrong we were!’
⁶We shall certainly question those to whom messengers were sent—
and We shall question the messengers themselves—⁷and, with full
knowledge, for We were never far from them, We shall tell them
what they did. ⁸On that Day the weighing of deeds will be true and
just: those whose good deeds are heavy on the scales will be the
ones to prosper, ⁹and those whose good deeds are light will be the
ones who have lost their souls through their wrongful rejection of
Our messages.

¹⁰We established you [people] on the earth and provided you
with a means of livelihood there—small thanks you give! ¹¹We
created you, We gave you shape, and then We said to the angels,
‘Bow down before Adam,’ and they did. But not Iblis: he was not
one of those who bowed down. ¹²God said, ‘What prevented you
from bowing down as I commanded you?’ and he said, ‘I am better
than him: You created me from fire and him from clay.’ ¹³God said,
‘Get down from here! This [a](#) is no place for your arrogance. Get out!
You are contemptible!’ ¹⁴but Iblis said, ‘Give me respite until the
Day people are raised from the dead,’ ¹⁵and God replied, ‘You have
respite.’ ¹⁶And then Iblis said, ‘Because You have put me in the
wrong, I will lie in wait for them all on Your straight path: ¹⁷I will
come at them—from their front and their back, from their right and
their left—and You will find that most of them are ungrateful.’
¹⁸God said, ‘Get out! You are disgraced and banished! I swear I shall
fill Hell with you and all who follow you! ¹⁹But you and your wife,

Adam, live in the Garden. Both of you eat whatever you like, but do not go near this tree or you will become wrongdoers.’

²⁰Satan whispered to them so as to expose their nakedness,^b which had been hidden from them: he said, ‘Your Lord only forbade you this tree to prevent you becoming angels or immortals,’ ²¹and he swore to them, ‘I am giving you sincere advice’— ²²he lured them with lies. Their nakedness became exposed to them when they had eaten from the tree: they began to put together leaves from the Garden to cover themselves. Their Lord called to them, ‘Did I not forbid you to approach that tree? Did I not warn you that Satan was your sworn enemy?’ ²³They replied, ‘Our Lord, we have wronged our souls: if You do not forgive us and have mercy, we shall be lost.’ ²⁴He said, ‘All of you get out! You are each other’s enemies.^c On earth you will have a place to stay and livelihood—for a time.’ ²⁵He said, ‘There you will live; there you will die; from there you will be brought out.’

²⁶Children of Adam, We have given you garments to cover your nakedness and as adornment for you; the garment of God-consciousness is the best of all garments—this is one of God’s signs, so that people may take heed. ²⁷Children of Adam, do not let Satan seduce you, as he did your parents, causing them to leave the Garden, stripping them of their garments^d to expose their nakedness to them: he and his forces can see you from where you cannot see them: We have made evil ones allies to those who do not believe.

²⁸Yet when [these people] do something disgraceful,^a they say, ‘We found our forefathers doing this,’ and, ‘God has commanded us to do this.’ Say [Prophet], ‘God does not command disgraceful deeds. How can you say about God things that you do not know [to be true]?’ ²⁹Say, ‘My Lord commands righteousness. Direct your worship straight to Him wherever you pray; call on Him; devote your religion entirely to Him. Just as He first created you, so you will come back [to life] again.’ ³⁰Some He has guided and some are doomed to stray: they have taken evil ones rather than God as their masters, thinking that they are rightly guided. ³¹Children of Adam, dress well^b whenever you are at worship, and eat and drink [as We have permitted] but do not be extravagant:^c God does not like extravagant people. ³²Say [Prophet], ‘Who has forbidden the adornment and the nourishment God has provided for His servants?’ Say, ‘They are [allowed] for those who believe during the life of this world: they will be theirs alone on the Day of Resurrection.’ This is how We make Our revelation clear for those who understand.

³³Say [Prophet], ‘My Lord only forbids disgraceful deeds—whether they be open or hidden—and sin^d and unjustified aggression, and that you, without His sanction, associate things with Him, and that you say things about Him without knowledge.’^e ³⁴There is a time set for every people: they cannot hasten it, nor, when it comes, will they be able to delay it for a single moment.

³⁵Children of Adam, when messengers come to you from among yourselves, reciting My revelations to you, for those who are

conscious of God and live righteously, there will be no fear, nor will they grieve. ³⁶But those who reject Our revelations and arrogantly scorn them are the people of the Fire and there they will remain. ³⁷Who is more wrong than the person who invents lies against God or rejects His revelations? Such people will have their preordained share [in this world], but then, when Our angels arrive to take them back, saying, ‘Where are those you used to call on beside God?’ they will say, ‘They have deserted us.’ They will confess that they were disbelievers and ³⁸God will say, ‘Join the crowds of jinn and humans who have gone before you into the Fire.’ Every crowd curses its fellow crowd as it enters, then, when they are all gathered inside, the last of them will say of the first, ‘Our Lord, it was they who led us astray: give them double punishment in the Fire’—God says, ‘Every one of you will have double punishment, though you do not know it’— ³⁹and the first of them will say to the last, ‘You were no better than us: taste the punishment you have earned.’

⁴⁰The gates of Heaven will not be open to those who rejected Our revelations and arrogantly spurned them; even if a thick rope^a were to pass through the eye of a needle they would not enter the Garden. This is how We punish the guilty— ⁴¹Hell will be their resting place and their covering, layer upon layer—this is how We punish those who do evil. ⁴²But those who believe and do good deeds—and We do not burden any soul with more than it can bear—are the people of the Garden and there they will remain. ⁴³We shall have removed all ill feeling from their hearts; streams will flow

at their feet. They will say, 'Praise be to God, who guided us to this: had God not guided us, We would never have found the way. The messengers of our Lord brought the Truth.' A voice will call out to them, 'This is the Garden you have been given as your own on account of your deeds.' ⁴⁴The people of the Garden will cry out to the people of the Fire, 'We have found what our Lord promised us to be true. Have you found what your Lord promised you to be true?' and they will answer, 'Yes'. A voice will proclaim from their midst, 'God's rejection [hangs] over the evildoers: ⁴⁵those who turned others away from God's path and tried to make it crooked, those who denied the Hereafter.'

⁴⁶A barrier divides the two groups with men on its heights recognizing each group by their marks: they will call out to the people of the Garden, 'Peace be with you!'—they will not have entered, but they will be hoping, ⁴⁷and when their glance falls upon the people of the Fire, they will say, 'Our Lord, do not let us join the evildoers!'— ⁴⁸and the people of the heights will call out to certain men they recognize by their marks, 'What use were your great numbers and your false pride? ⁴⁹And are these the people you swore God would never bless? [Now these people are being told], "Enter the Garden! No fear for you, nor shall you grieve." '

⁵⁰The people of the Fire will call to the people of Paradise, 'Give us some water, or any of the sustenance God has granted you!' and they will reply, 'God has forbidden both to the disbelievers— ⁵¹those who took their religion for distraction, a mere game, and

were deluded by worldly life.’ Today We shall ignore^a them, just as they have ignored their meeting with this Day and denied Our Revelations.

⁵²We have brought people a Scripture—We have explained it on the basis of true knowledge—as guidance and mercy for those who believe. ⁵³What are they waiting for but the fulfilment of its [final prophecy]? On the Day it is fulfilled, those who had ignored it will say, ‘Our Lord’s messenger spoke the truth. Is there anyone to intercede for us now? Or can we be sent back to behave differently from the way we behaved before?’ They will really have squandered their souls, and all [the idols] they invented will have deserted them.

⁵⁴Your Lord is God, who created the heavens and earth in six Days, then established Himself on the throne; He makes the night cover the day in swift pursuit; He created the sun, moon, and stars to be subservient to His command; all creation and command belong to Him. Exalted be God, Lord of all the worlds! ⁵⁵Call on your Lord humbly and privately—He does not like those who exceed [His bounds]: ⁵⁶do not corrupt the earth after it has been set right—call on Him fearing and hoping. The mercy of God is close to those who do good. ⁵⁷It is God who sends the winds, bearing good news of His coming grace, and when they have gathered up the heavy clouds, We drive them to a dead land where We cause rain to fall, bringing out all kinds of crops, just as We shall bring out the dead. Will you not reflect? ⁵⁸Vegetation comes out of good land in abundance, by

the will of its Lord, but out of bad land only scantily: We explain Our Revelations in various ways to those who give thanks.

⁵⁹We sent Noah to his people. He said, ‘My people, serve God: you have no god other than Him. I fear for you the punishment of a momentous Day!’ ⁶⁰but the prominent leaders of his people said, ‘We believe you are far astray.’ ⁶¹He replied, ‘My people, there is nothing astray about me! On the contrary, I am a messenger from the Lord of all the Worlds: ⁶²I am delivering my Lord’s messages to you and giving you sincere advice. I know things from God that you do not. ⁶³Do you find it so strange that a message should come from your Lord—through a man in your midst—to warn you and make you aware of God so that you may be given mercy?’ ⁶⁴but they called him a liar. We saved him, and those who were with him, on the Ark and We drowned those who rejected Our revelations—they were wilfully blind.

⁶⁵To the people of ‘Ad We sent their brother, Hud. He said, ‘My people, serve God: you have no god other than Him. Will you not take heed?’ ⁶⁶but the disbelieving leaders of his people said, ‘We believe you are a fool,’ and ‘We think you are a liar.’ ⁶⁷He said, ‘My people, there is nothing foolish about me! On the contrary, I am a messenger from the Lord of all the Worlds: ⁶⁸I am delivering my Lord’s messages to you. I am your sincere and honest adviser. ⁶⁹Do you find it so strange that a message should come from your Lord, through a man in your midst, to warn you? Remember how He made you heirs after Noah’s people, and increased your stature:

remember God's bounties, so that you may prosper.' ⁷⁰They said, 'Have you really come to tell us to serve God alone and to forsake what our forefathers served? If what you say is true, bring us the punishment you threaten.' ⁷¹He said, 'You are already set to receive your Lord's loathing and anger. Are you arguing with me about mere names [of idols] you and your forefathers invented, names for which God has given no sanction? Just wait; I too am waiting.' ⁷²We saved him, and those who were with him, through Our mercy; We destroyed those who denied Our revelations and would not believe.

⁷³To the people of Thamud We sent their brother, Salih. He said, 'My people, serve God: you have no god other than Him. A clear sign has come to you now from your Lord: this is God's she-camel—a sign for you—so let her graze in God's land and do not harm her in any way, or you will be struck by a painful torment.' ⁷⁴Remember how He made you heirs after 'Ad and settled you in the land to build yourselves forts on its plains and carve houses out of the mountains: remember God's blessings and do not spread corruption in the land,' ⁷⁵but the arrogant leaders among his people said to the believers they thought to be of no account, 'Do you honestly think that Salih is a messenger from his Lord?' They said, 'Yes. We believe in the message sent through him,' ⁷⁶but the arrogant leaders said, 'We reject what you believe in,' ⁷⁷and then they hamstrung the camel. They defied their Lord's commandment and said, 'Salih, bring down the punishment you threaten, if you really are a messenger!' ⁷⁸An earthquake caught them: by the next morning they

were lying dead in their homes. ⁷⁹So he turned away from them, saying, ‘My people, I delivered my Lord’s messages to you and gave you sincere advice, but you did not like those who gave sincere advice.’

⁸⁰We sent Lot and he said to his people, ‘How can you practise this outrage? No other people has done so before. ⁸¹You lust after men rather than women! You transgress all bounds!’ ⁸²The only response his people gave was to say [to one another], ‘Drive them out of your town! These men want to keep themselves chaste!’ ⁸³We saved him and his kinsfolk—apart from his wife who stayed behind — ⁸⁴and We showered upon [the rest of] them a rain [of destruction]. See the fate of the evildoers.

⁸⁵To the people of Midian We sent their brother, Shu‘ayb. He said, ‘My people, serve God: you have no god other than Him. A clear sign has come to you from your Lord. Give full measure and weight and do not undervalue people’s goods; do not cause corruption in the land after it has been set in order: this is better for you, if you are believers. ⁸⁶Do not sit in every pathway, threatening and barring those who believe in God from His way, trying to make it crooked. Remember how you used to be few and He made you multiply. Think about the fate of those who used to spread corruption. ⁸⁷If some of you believe the message I bring and others do not, then be patient till God judges between us. He is the best of all judges.’

⁸⁸His people's arrogant leaders said, 'Shu'ayb, we will expel you and your fellow believers from our town unless you return to our religion.' He said, 'What! Even if we detest it? ⁸⁹If we were to return to your religion after God has saved us from it, we would be inventing lies about Him: there is no way we could return to it—unless by the will of God our Lord: in His knowledge He comprehends everything. We put our trust in God. Our Lord, expose the truth [and judge] between us and our people, for You are the best judge.' ⁹⁰The disbelieving leaders among his people said, 'You will certainly be losers if you follow Shu'ayb'— ⁹¹an earthquake seized them: by the next morning they were lying dead in their homes; ⁹²it was as if those who had rejected Shu'ayb had never lived there; it was those who had rejected Shu'ayb who were the losers— ⁹³so he turned away from them, saying, 'My people, I delivered my Lord's messages to you and gave you sincere advice, so why should I grieve for people who refused to believe?'

⁹⁴Whenever We sent a prophet to a town, We afflicted its [disbelieving] [a](#) people with suffering and hardships, so that they might humble themselves [before God], ⁹⁵and then We changed their hardship into prosperity, until they multiplied. But then they said, 'Hardship and affluence also befell our forefathers,' and so We took them suddenly, unawares. ⁹⁶If the people of those towns had believed and been mindful of God, We would have showered them with blessings from the heavens and earth, but they rejected the truth and so We punished them for their misdeeds.

⁹⁷Do the people of these towns feel secure that Our punishment will not come upon them by night, while they are asleep? ⁹⁸Do the people of these towns feel secure that Our punishment will not come upon them by day, while they are at play? ⁹⁹Do they feel secure against God's plan? Only the losers feel secure against God's plan. ¹⁰⁰Is it not clear to those who inherit the land from former generations that We can punish them too for their sins if We will? And seal up their hearts so that they cannot hear? ¹⁰¹We have told you [Prophet] the stories of those towns: messengers came to them, and clear signs, but they would not believe in what they had already rejected—in this way God seals the hearts of disbelievers. ¹⁰²We found that most of them did not honour their commitments; We found that most of them were defiant.

¹⁰³After these, We sent Moses to Pharaoh and his leading supporters with Our signs, but they rejected them. See the fate of those who spread corruption. ¹⁰⁴Moses said, 'Pharaoh, I am a messenger from the Lord of all the Worlds, ¹⁰⁵duty-bound to say nothing about God but the truth, and I have brought you a clear sign from your Lord. Let the Children of Israel go with me.' ¹⁰⁶He said, 'Produce this sign you have brought, if you are telling the truth.' ¹⁰⁷So Moses threw his staff and—lo and behold!—it was a snake, clear to all, ¹⁰⁸and then he pulled out his hand and—lo and behold!—it was white for all to see. ¹⁰⁹The leaders among Pharaoh's people said, 'This man is a learned sorcerer! ¹¹⁰He means to drive you out of your land!' Pharaoh said, 'What do you suggest?' ¹¹¹They

said, ‘Delay him and his brother for a while, and send messengers to all the cities ¹¹²to summon every learned sorcerer to you.’

¹¹³The sorcerers came to Pharaoh and said, ‘Shall we be rewarded if we win?’ ¹¹⁴and he replied, ‘Yes, and you will join my inner court.’ ¹¹⁵So they said, ‘Moses, will you throw first or shall we?’ ¹¹⁶He said, ‘You throw,’ and they did, casting a spell on people’s eyes, striking fear into them, and bringing about great sorcery. ¹¹⁷Then We inspired Moses, ‘Throw your staff,’ and—lo and behold!—it devoured their fakery. ¹¹⁸The truth was confirmed and what they had produced came to nothing: ¹¹⁹they were defeated there and became utterly humiliated. ¹²⁰The sorcerers fell to their knees ¹²¹and said, ‘We believe in the Lord of the Worlds, ¹²²the Lord of Moses and Aaron!’ ¹²³but Pharaoh said, ‘How dare you believe in Him before I have given you permission? This is a plot you have hatched to drive the people out of this city! Soon you will see: ¹²⁴I will cut off your alternate hands and feet^a and then crucify you all!’ ¹²⁵They said, ‘And so we shall return to our Lord— ¹²⁶Your only grievance against us is that we believed in the signs of our Lord when they came to us. Our Lord, pour steadfastness upon us and let us die in devotion to You.’

¹²⁷The leaders among Pharaoh’s people said to him, ‘But are you going to leave Moses and his people to spread corruption in the land and forsake you and your gods?’ He replied, ‘We shall kill their male children, sparing only the females: We have complete power over them.’ ¹²⁸Moses said to his people, ‘Turn to God for help and be

steadfast: the earth belongs to God—He gives it as their own to whichever of His servants He chooses—and the happy future belongs to those who are mindful of Him,’ ¹²⁹and they replied, ‘We were being persecuted long before you came to us, and since then too.’ He said, ‘Your Lord may well destroy your enemy and make you successors to the land to see how you behave.’

¹³⁰We inflicted years of drought and crop failure on Pharaoh’s people, so that they might take heed, ¹³¹then, when something good came their way, they said, ‘This is our due!’. When something bad came, they ascribed it to the evil omen of Moses and those with him, but their ‘evil omen’ was really from God, though most of them did not realize it. ¹³²They said, ‘We will not believe in you, no matter what signs you produce to cast a spell on us,’ ¹³³and so We let loose on them the flood, locusts, lice, frogs, blood—all clear signs. They were arrogant, wicked people. ¹³⁴They would say, whenever a plague struck them, ‘Moses, pray to your Lord for us by virtue of the promise He has made to you: if you relieve us of the plague, we will believe you and let the Children of Israel go with you,’ ¹³⁵but when We relieved them of the plague and gave them a fixed period [in which to fulfil their promise]—lo and behold!—they broke it. ¹³⁶And so, because they rejected Our signs and paid them no heed, We exacted retribution from them: We drowned them in the sea ¹³⁷and We made those who had been oppressed succeed to both the east and the west of the land that We had blessed. Your Lord’s good promise to the Children of Israel was fulfilled, because

of their patience, and We destroyed what Pharaoh and his people were making and what they were building.

¹³⁸We took the Children of Israel across the sea, but when they came upon a people who worshipped idols, they said, ‘Moses, make a god for us like theirs.’ He said, ‘You really are foolish people: ¹³⁹[the cult] these people practise is doomed to destruction, and what they have been doing is useless. ¹⁴⁰Why should I seek any god other than God for you, when He has favoured you over all other people?’ ¹⁴¹Remember how We saved you from Pharaoh’s people, who were subjecting you to the worst of sufferings, killing your male children, sparing only your females—that was a mighty ordeal from your Lord.

¹⁴²We appointed thirty nights for Moses, then added ten more: the term set by his Lord was completed in forty nights. Moses said to his brother Aaron, ‘Take my place among my people: act rightly and do not follow the way of those who spread corruption.’ ¹⁴³When Moses came for Our appointment, and his Lord spoke to him, he said, ‘My Lord, show Yourself to me: let me see You!’ He said, ‘You will never see Me, but look at that mountain: if it remains standing firm, you will see Me,’ and when his Lord revealed Himself to the mountain, He made it crumble: Moses fell down unconscious. When he recovered, he said, ‘Glory be to You! To You I turn in repentance! I am the first to believe!’ ¹⁴⁴He said, ‘Moses, I have raised you above other people by [giving you] My messages and speaking to you: hold on to what I have given you; be one of those who give thanks.’

¹⁴⁵We inscribed everything for him in the Tablets which taught and explained everything, saying, ‘Hold on to them firmly and urge your people to hold fast to their excellent teachings. I will show you the end of those who rebel. ¹⁴⁶I will keep distracted from My signs those who behave arrogantly on Earth without any right, and who, even if they see every sign, will not believe in them; they will not take the way of right guidance if they see it, but will take the way of error if they see that. This is because they denied Our signs and paid them no heed: ¹⁴⁷the deeds of those who denied Our signs and the Meeting of the Hereafter will come to nothing—why should they be repaid for anything other than what they have done?’

¹⁴⁸In his absence, Moses’ people took to worshipping a mere shape that made sounds like a cow—a calf made from their jewellery. Could they not see that it did not speak to them or guide them in any way? Yet they took it for worship: they were evildoers. ¹⁴⁹When, with much wringing of hands, they perceived that they were doing wrong, they said, ‘If our Lord does not have mercy on us and forgive us, we shall be the losers.’ ¹⁵⁰On his return to his people, angry and aggrieved, Moses said, ‘How foul and evil is what you have done in my absence! Were you so keen to bring your Lord’s judgement forward?’ He threw the tablets down and seized his brother by the hair, pulling him towards him. Aaron said, ‘Son of my mother, these people overpowered me! They almost killed me! Do not give my enemies reason to rejoice! Do not include me with these evildoers!’ ¹⁵¹Moses said, ‘My Lord, forgive me and my

brother; accept us into Your mercy: You are the Most Merciful of all who show mercy. ¹⁵²Those who took to worshipping the calf will be afflicted by their Lord's wrath, and by disgrace in this life.' This is the way We repay those who invent such falsehoods, ¹⁵³but your Lord is most forgiving and most merciful towards those who do wrong, then repent afterwards and truly believe.

¹⁵⁴When Moses' anger abated, he picked up the Tablets, on which were inscribed guidance and mercy for those who stood in awe of their Lord. ¹⁵⁵Moses chose from his people seventy men for Our appointment, and when they were seized by trembling, he prayed, 'My Lord, if You had chosen to do so, You could have destroyed them long before this, and me too, so will You now destroy us for what the foolish among us have done? This is only a trial from You—through it, You cause whoever You will to stray and guide whoever You will—and You are our Protector, so forgive us and have mercy on us. You are the best of those who forgive. ¹⁵⁶Grant us good things in this world and in the life to come. We turn to You.' God said, 'My punishment I bring on whoever I will, but My mercy embraces all things.

'I shall ordain My mercy for those who are conscious of God and pay the prescribed alms; who believe in Our Revelations; ¹⁵⁷who follow the Messenger—the unlettered [a](#) prophet they find described in the Torah that is with them, and in the Gospel—who commands them to do right and forbids them to do wrong, who makes good things lawful to them and bad things unlawful, and relieves them of

their burdens, and the iron collars^b that were on them. So it is those who believe him, honour and help him, and who follow the light which has been sent down with him, who will succeed.’ ¹⁵⁸Say [Muhammad], ‘People, I am the Messenger of God to you all, from Him who has control over the heavens and the earth. There is no God but Him; He gives life and death, so believe in God and His Messenger, the unlettered prophet who believes in God and His words, and follow him so that you may find guidance.’

¹⁵⁹There is a group among the people of Moses who guide with truth, and who act justly according to it. ¹⁶⁰We divided them into twelve tribes [as distinct] communities, and, when his people asked him for water, inspired Moses to strike the rock with his staff [so that] twelve springs gushed out. Each tribe knew its own drinking place; We gave them the shade of clouds and sent down to them manna and quails [saying], ‘Eat the good things We have provided for you.’ They did not wrong Us; it was themselves they wronged. ¹⁶¹When they were told, ‘Enter this town and eat freely there as you will, but say, “Relieve us!” and enter its gate humbly: then We shall forgive you your sins, and increase the reward of those who do good,’ ¹⁶²the wrongdoers among them substituted another saying for the one that had been given them, so We sent them a punishment from heaven for their wrongdoing.

¹⁶³[Prophet], ask them about the town by the sea; how its people broke the Sabbath when their fish surfaced for them only on that day, never on weekdays—We tested them in this way: because of

their disobedience— ¹⁶⁴how, when some of them asked [their preachers], ‘Why do you bother preaching to people God will destroy, or at least punish severely?’ [the preachers] answered, ‘In order to be free from your Lord’s blame, and so that they may perhaps take heed.’ ¹⁶⁵When they ignored [the warning] they were given, We saved those who forbade evil, and punished the wrongdoers severely because of their disobedience. ¹⁶⁶When, in their arrogance, they persisted in doing what they had been forbidden to do, We said to them, ‘Be like apes!^{[a](#)} Be outcasts!’

¹⁶⁷And remember when your Lord declared that, until the Day of Resurrection, He would send people against them to inflict terrible suffering on them. Your Lord is swift in punishment but He is most forgiving and merciful. ¹⁶⁸We dispersed them over the earth in separate communities—some are righteous and some less so: We tested them with blessings and misfortunes, so that they might all return [to righteousness]— ¹⁶⁹and they were succeeded by generations who, although they inherited the Scripture, took the fleeting gains of this lower world, saying, ‘We shall be forgiven,’ and indeed taking them again if other such gains came their way. Was a pledge not taken from them, written in the Scripture, to say nothing but the truth about God? And have they not studied its contents? For those who are mindful of God, the Hereafter is better. ‘Why do you not use your reason?’ ¹⁷⁰But as for those who hold fast to the Scripture and keep up the prayer, We do not deny righteous people their rewards. ¹⁷¹When We made the mountain loom high above

them like a shadow, and they thought it would fall on them, We said, ‘Hold fast to what We have given you, and remember what it contains, so that you may remain conscious of God.’

¹⁷²[Prophet], when your Lord took out the offspring from the loins of the Children of Adam and made them bear witness about themselves, He said, ‘Am I not your Lord?’ and they replied, ‘Yes, we bear witness.’ So you cannot say on the Day of Resurrection, ‘We were not aware of this,’ ¹⁷³or, ‘It was our forefathers who, before us, ascribed partners to God, and we are only the descendants who came after them: will you destroy us because of the deeds of those who invented falsehood?’ ¹⁷⁴In this way We explain the messages, so that they may turn [to the right path].

¹⁷⁵[Prophet], tell them the story of the man to whom We gave Our messages: he sloughed them off, so Satan took him as his follower and he went astray— ¹⁷⁶if it had been Our will, We could have used these signs to raise him high, but instead he clung to the earth and followed his own desires—he was like a dog that pants with a lolling tongue whether you drive it away or leave it alone. Such is the image of those who reject Our signs. Tell them the story so that they may reflect. ¹⁷⁷How foul is the image of those who reject Our signs! It is themselves they wrong: ¹⁷⁸those God guides are truly guided, and those God allows to stray are the losers. ¹⁷⁹We have created many jinn and people who are destined for Hell, with hearts they do not use for comprehension, eyes they do not use for

sight, ears they do not use for hearing. They are like cattle, no, even further astray: these are the ones who are entirely heedless.

¹⁸⁰The Most Excellent Names belong to God: use them to call on Him, and keep away from those who abuse His names—they will be requited for what they do. ¹⁸¹Among those We created are a group of people who guide with truth and act justly according to it. ¹⁸²But We lead on those who reject Our messages, step by step, without them realizing it: ¹⁸³I will give them respite, but My plan is sure. ¹⁸⁴Have they not reflected? Their companion^a is not mad but is only giving clear warning. ¹⁸⁵Have they not contemplated the realm of the heavens and earth and all that God created, and that the end of their time might be near? What [other revelation] will they believe in if they do not believe in this? ¹⁸⁶No one can guide those God allows to stray: He leaves them blundering about in their insolence.

¹⁸⁷They ask you [Prophet] about the Hour, ‘When will it arrive?’ Say, ‘My Lord alone has knowledge of it: He alone will reveal when its time will come, a time that is momentous^b in both the heavens and earth. All too suddenly it will come upon you.’ They ask you about it as if you were eager [to find out]. Say, ‘God alone has knowledge of [when it will come], though most people do not realize it.’ ¹⁸⁸Say [Prophet], ‘I have no control over benefit or harm, [even] to myself, except as God may please: if I had knowledge of what is hidden, I would have abundant good things and no harm could touch me. I am no more than a bearer of warning, and good news to those who believe.’

¹⁸⁹It is He who created you all from one soul, and from it made its mate so that he might find comfort in her: when one [of them] lies with his wife and she conceives a light burden, going about freely, then grows heavy, they both pray to God, their Lord, ‘If You give us a good child we shall certainly be grateful,’ ¹⁹⁰and yet when He gives them a good child they ascribe some of what He has granted them to others. ¹⁹¹God is far above the partners they set up alongside Him! How can they set up with Him these partners that create nothing and are themselves created, ¹⁹²that cannot help them at all, or even help themselves?

¹⁹³If you [believers] call such people to guidance, they do not follow you: it makes no difference whether you call them or remain silent. ¹⁹⁴Those you [idolaters] call upon instead of God are created beings like you. Call upon them, then, and let them respond to you if what you say is true. ¹⁹⁵Do they have feet to walk, hands to strike, eyes to see, or ears to hear? Say [Prophet], ‘Call on your “partners”! Scheme against me! Do not spare me! ¹⁹⁶My protector is God: He has revealed the Scripture, and it is He who protects the righteous, ¹⁹⁷but those you call on instead of Him cannot help you or even help themselves.’ ¹⁹⁸If you [believers] call such people to guidance, they do not hear. You [Prophet] may observe them looking at you, but they cannot see. ¹⁹⁹Be tolerant and command what is right: pay no attention to foolish people. ²⁰⁰If Satan should prompt you to do something, seek refuge with God—He is all hearing, all knowing—²⁰¹those who are aware of God think of Him when Satan prompts

them to do something and immediately they can see [straight];
202the followers of devils^a are led relentlessly into error by them and cannot stop.

203When you do not bring them a fresh revelation, they say, ‘But can you not just ask for one?’ Say, ‘I merely repeat^b what is revealed to me from my Lord: this revelation brings you insights from your Lord, and guidance and mercy for those who believe, 204so pay attention and listen quietly when the Qur’an is recited listen and be quiet, so that you may be given mercy.’ 205[Prophet], remember your Lord inwardly, in all humility and awe, without raising your voice, in the mornings and in the evenings—do not be one of the heedless— 206[even] those who live in the presence of your Lord are not too proud to worship Him: they glorify Him and bow down before Him.

^a See 6: 33–6; 20: 2.

^a The Garden, cf. 20: 117.

^b Conventionally translated as ‘private parts’, but the Arabic does not necessarily have this meaning.

^c Iblis is the enemy of mankind and vice versa.

^d Of God-consciousness. This is one of the views reported by Razi.

^a It has been suggested that this could refer to the pagan custom of men and women walking round the Ka’ba naked (Razi).

^b Literally ‘wear your adornment’, but this is clearly a reference to clothes and not to jewellery; cf. 7: 26

^c See also references to food in 6: 135, 145, 148.

^d Razi identifies this as intoxicants because of their link with ‘sin’ in 2: 219 and the preceding verse about food.

^e Revealed knowledge, cf. 6: 148.

^a Not ‘camel’. The roots of the words for ‘camel’ and ‘thick twisted rope’ are the same in Arabic and ‘rope’ makes more sense here (Razi).

^a ‘Ignore’ is one of the meanings of the Arabic *nasiya* normally translated as ‘forget’.

^a This is implied in Arabic (Razi).

^a Left hand and right foot or vice versa.

^a *Ummi* can mean ‘unlettered’ or ‘gentile’.

^b Cf. 6: 146. This reference is said by interpreters to refer to the difficult obligations imposed on the Children of Israel.

^a Cf. note to 2: 65.

^a This refers to Prophet Muhammad.

^b Alternatively Suddi gives ‘hidden from’ as the interpretation of *thaqulat* (Razi), literally ‘weighs heavy’.

^a *Ikhwan* ‘brothers’—cf. 17: 27, where the devils’ followers are described as their *ikhwan*.

^b Cf. 75: 18.

8. BATTLE GAINS

The main part of this Medinan sura is a comment on the Battle of Badr (near Medina), the first fought between the Muslims and their Meccan opponents in the second year after the Migration. The Muslims, some of whom were at first reluctant to fight, won in spite of being vastly outnumbered, and began to question the distribution of the gains. The sura reminds them that it was God who brought about the victory. Verse 41 shows how the gains were to be distributed. It advises Muslims and comments on the role of the hypocrites and on those who always break their treaties (verse 56), ending with a statement about loyalties and alliances.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹ They ask you [Prophet] about [distributing] the battle gains. Say, 'That is a matter for God and His Messenger, so be mindful of God and make things right between you. Obey God and His Messenger if you are true believers: ² true believers are those whose hearts tremble with awe when God is mentioned, whose faith increases when His revelations are recited to them, who

put their trust in their Lord, ³ who keep up the prayer and give to others out of what We provide for them. ⁴ Those are the ones who truly believe. They have high standing with their Lord, forgiveness, and generous provision.'

⁵ For^a it was your Lord who made you [Prophet] venture from your home for a true purpose, though a group of the believers disliked it ⁶and argued with you about the truth after it had been made clear, as if they were being driven towards a death they could see with their own eyes. ⁷Remember how God promised you [believers] that one of the two enemy groups^b would fall to you: you wanted the unarmed group to be yours, but it was God's will to establish the truth according to His Word and to finish off the disbelievers— ⁸to prove the Truth to be true, and the false to be false, much as the guilty might dislike it. ⁹When you begged your Lord for help, He answered you, 'I will reinforce you with a thousand angels in succession.'
¹⁰God made this a message of hope to reassure your hearts: help comes only from God, He is mighty and wise. ¹¹Remember when He gave you sleep^a as a reassurance from Him, and sent down water from the sky to cleanse you, to remove Satan's pollution from you, to make your hearts strong and your feet firm. ¹²Your Lord revealed to the angels: 'I am with you: give the believers firmness; I shall put fear into the hearts of the disbelievers—strike above their necks and strike all their fingers.' ¹³That was because they opposed God and His

Messenger, and if anyone opposes God and His Messenger, God punishes them severely— ¹⁴‘That is what you get! Taste that!’—and the torment of the Fire awaits the disbelievers.

¹⁵Believers, when you meet the disbelievers in battle, never turn your backs on them: ¹⁶if anyone does so on such a day—unless manœuvring to fight or to join a fighting group—he incurs the wrath of God, and Hell will be his home, a wretched destination! ¹⁷It was not you who killed them but God, and when you [Prophet] threw [sand at them]^b it was not your throw [that defeated them] but God’s, to do the believers a favour: God is all seeing and all knowing— ¹⁸‘That is what you get!’—and God will weaken the disbelievers’ designs. ¹⁹[Disbelievers], if you were seeking a decision, now you have witnessed one: if you stop here, it will be better for you. If you return, so shall We, and your forces, though greater in number, will be of no use to you: God is with the believers.

²⁰Believers, obey God and His Messenger: do not turn away when you are listening to him; ²¹do not be like those who say, ‘We heard,’ though in fact they were not listening: ²²the worst creatures in God’s eyes are those who are [wilfully] deaf and dumb, who do not reason. ²³If God had known there was any good in them, He would have made them hear, but even if He had, they would still have turned away and taken no notice. ²⁴Believers, respond to God and His Messenger when he calls you to that which gives you life. Know that God comes between

a man and his heart,^c and that you will be gathered to Him.
²⁵Beware of discord that harms not only the wrongdoers among you: know that God is severe in His punishment.

²⁶Remember when you were few, victimized in the land, afraid that people might catch you, but God sheltered you and strengthened you with His help, and provided you with good things so that you might be grateful. ²⁷Believers, do not betray God and the Messenger, or knowingly betray [other people's] trust in you. ²⁸Be aware that your possessions and your children are only a test, and that there is a tremendous reward with God. ²⁹Believers, if you remain mindful of God, He will give you a criterion [to tell right from wrong] and wipe out your bad deeds, and forgive you: God's favour is great indeed.

³⁰Remember [Prophet] when the disbelievers plotted to take you captive, kill, or expel you. They schemed and so did God: He is the best of schemers. ³¹Whenever Our Revelation is recited to them they say, 'We have heard all this before—we could say something like this if we wanted—this is nothing but ancient fables.' ³²They also said, 'God, if this really is the truth from You, then rain stones on us from the heavens, or send us some other painful punishment.' ³³But God would not send them punishment while you [Prophet] are in their midst, nor would He punish them if they sought forgiveness, ³⁴yet why should God not punish them when they debar people from the Sacred Mosque, although they are not its [rightful] guardians?

Only those mindful of God are its rightful guardians, but most of the disbelievers do not realize this. ³⁵Their prayers before the House are nothing but whistling and clapping. 'So taste the punishment^a for your disbelief.' ³⁶They use their wealth to bar people from the path of God, and they will go on doing so. In the end this will be a source of intense regret for them: they will be overcome and herded towards Hell. ³⁷God will separate the bad from the good, place the bad on top of one another, heaping them all up together, and put them in Hell. They will be the losers. ³⁸[Prophet], tell the disbelievers that if they desist their past will be forgiven, but if they persist, they have an example in the fate of those who went before. ³⁹[Believers], fight them until there is no more persecution, and all worship^b is devoted to God alone: if they desist, then God sees all that they do, ⁴⁰but if they pay no heed, be sure that God is your protector, the best protector and the best helper.

⁴¹Know that one-fifth of your battle gains belongs to God and the Messenger, to close relatives and orphans, to the needy and travellers, if you believe in God and the revelation We sent down to Our servant on the day of decision, the day when the two forces met in battle. God has power over all things. ⁴²Remember when you were on the near side of the valley, and they were on the far side and the caravan was below you. If you had made an appointment to fight, you would have failed to keep it [but the battle took place] so that God might bring

about something already ordained, so that those who were to die might die after seeing a clear proof, and so that those who were to live might live after seeing a clear proof—God is all hearing and all seeing.

⁴³[Prophet], remember when God made you see them in your sleep as few: if He had shown them to you [believers] as many, you would certainly have lost heart and argued about it, but God saved you. He knows the secrets of the heart. ⁴⁴When you met He showed them to you as few, and He made you few in their eyes, so that He might bring about what has been ordained: everything goes back to God.

⁴⁵Believers, when you meet a force in battle, stand firm and keep God firmly in mind, so that you may prosper. ⁴⁶Obey God and His Messenger, and do not quarrel with one another, or you may lose heart and your spirit may desert you. Be steadfast: God is with the steadfast. ⁴⁷Do not be like those who came out of their homes full of conceit, showing off to people, and barring others from the way of God—God has full knowledge of all that they do. ⁴⁸Satan made their foul deeds seem fair to them, and said, ‘No one will conquer you today, for I will be right beside you,’ but when the armies came within sight of one another he turned on his heels, saying, ‘This is where I leave you: I see what you do not, and I fear God—God is severe in His punishment.’

⁴⁹The hypocrites and those who have sickness in their hearts said, ‘These people [the believers] must be deluded by their religion,’ but if anyone puts his trust in God, God is mighty and wise. ⁵⁰If only you [Prophet] could see, when the angels take the souls of the disbelievers, how they strike their faces and backs: it will be said, ‘Taste the punishment of the Fire. ⁵¹This is caused by what your own hands have stored up for you: God is never unjust to His creatures.’ ⁵²They are like Pharaoh’s people and those before them who ignored God’s signs, so God punished them for their sins: God is strong and severe in His punishment. ⁵³[He did] this because God would not change a favour He had conferred on a people unless they changed what was within themselves. God is all hearing, all knowing. ⁵⁴They are indeed like Pharaoh’s people and those before them, who denied the signs of their Lord: We destroyed them for their sins, and We drowned Pharaoh’s people—they were all evildoers.

⁵⁵The worst creatures in the sight of God are those who reject Him and will not believe; ⁵⁶who, whenever you [Prophet] make a treaty with them, break it, for they have no fear of God. ⁵⁷If you meet them in battle, make a fearsome example of them to those who come after them, so that they may take heed. ⁵⁸And if you learn of treachery on the part of any people, throw their treaty back at them, for God does not love the treacherous. ⁵⁹The disbelievers should not think they have won; they cannot escape. ⁶⁰Prepare whatever forces you [believers] can muster,

including warhorses, so that you frighten off God's enemies and yours, and warn others unknown to you but known to God. Whatever you give in God's cause will be repaid to you in full, and you will not be wronged. ⁶¹But if they incline towards peace, you [Prophet] must also incline towards it, and put your trust in God: He is the All Hearing, the All Knowing. ⁶²If they intend to deceive you, God is enough for you: it was He who strengthened you with His help, ⁶³and with the believers, and brought their hearts together. Even if you had given away everything in the earth you could not have done this, but God brought them together: God is mighty and wise. ⁶⁴Prophet, God is enough for you, and for the believers who follow you. ⁶⁵Prophet, urge the believers to fight: if there are twenty of you who are steadfast, they will overcome two hundred, and a hundred of you, if steadfast, will overcome a thousand of the disbelievers, for they are people who do not understand. ⁶⁶But God has lightened your burden for now, knowing that there is weakness in you—a steadfast hundred of you will defeat two hundred and a steadfast thousand of you will defeat two thousand, by God's permission: God is with the steadfast.

⁶⁷It is not right for a prophet to take captives before he has conquered the battlefield. You [people] desire the transient goods of this world, but God desires the Hereafter [for you]—God is mighty and wise— ⁶⁸and had it not been preordained by God, a severe punishment would have come upon you for what

you have taken. ⁶⁹So enjoy^a in a good and lawful manner the things you have gained in war and be mindful of God: He is forgiving and merciful.

⁷⁰Prophet, tell the captives you hold, ‘If God knows of any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: God is forgiving and merciful.’ ⁷¹But if they mean to betray you, they have betrayed God before, and He has given you mastery over them: He is all knowing, all wise.

⁷²Those who believed and emigrated [to Medina] and struggled for God’s cause with their possessions and persons, and those who gave refuge and help, are all allies of one another. As for those who believed but did not emigrate, you are not responsible for their protection until they have done so. But if they seek help from you against religious persecution, it is your duty to help them, except against people with whom you have a treaty: God sees all that you do.

⁷³The disbelievers support one another. If you do not do the same, there will be persecution in the land and great corruption. ⁷⁴Those who believed and emigrated, and struggled for God’s cause, and those who gave refuge and help—they are the true believers and they will have forgiveness and generous provision. ⁷⁵And those who came to believe afterwards, and emigrated and struggled alongside you, they are part of you,

but relatives still have prior claim over one another in God's Scripture: God has full knowledge of all things.

^a This links to v. 1, giving the reason why the decision should be left to God and the Messengers.

^b The Meccan trade caravan or their army.

^a On the night before the battle.

^b Before the battle, the Prophet prayed and threw a handful of sand at the enemy as a symbol of their being defeated.

^c There are various ways of interpreting this, including that, through death, God separates a man from his heart's desire, i.e. life.

^a This could allude to their defeat in the battle.

^b At the Sacred House; cf. 2: 191–3 (note *a*) and 2: 217.

^a Translators use 'if you fear', but one of the old meanings of *khafa* is 'to know' and 'to be certain'.

^a Literally 'eat'.

9. REPENTANCE

A Medinan sura whose title is taken from verse 104. The sura opens by giving notice of the severance of the treaty with the idolaters because they had broken it, but the bulk of the sura deals with preparations and recruitment for the expedition to Tabuk, which took place in the heat of the summer of AH 9 (631 CE). The hypocrites and those who stayed behind and failed to support the Prophet are all censured but God forgave those who repented. This is the only sura not to begin with the formula 'In the name of God, the Lord of Mercy, the Giver of Mercy'; there is an opinion that suras 8 and 9 are in fact just one sura.

¹A release by God and His Messenger from the treaty you [believers] made with the idolaters [is announced]— ²you [idolaters] may move freely about the land for four months, but you should bear in mind both that you will not escape God, and that God will disgrace those who defy [Him].^a ³On the Day of the Great Pilgrimage [there will be] a proclamation from God and His Messenger to all people: 'God and His Messenger are released from [treaty] obligations to the idolaters. It will be better for you [idolaters] if you repent; know that you cannot escape God if you turn away.' [Prophet], warn those who ignore [God] that they will have a painful punishment. ⁴As for those idolaters who have

honoured the treaty you [believers] made with them and who have not supported anyone against you: fulfil your agreement with them to the end of their term. God loves those who are mindful of Him.

⁵When the [four] forbidden months are over, wherever^b you encounter the idolaters,^c kill them, seize them, besiege them, wait for them at every lookout post; but if they repent, maintain the prayer, and pay the prescribed alms, let them go on their way, for God is most forgiving and merciful. ⁶If any one of the idolaters should seek your protection [Prophet], grant it to him so that he may hear the word of God, then take him to a place safe for him, for they are people who do not know. ⁷How could there be a treaty with God and His Messenger for idolaters? —But as for those with whom you made a treaty at the Sacred Mosque, so long as they remain true to you, be true to them; God loves those who are mindful of Him. —⁸[How,] when, if they were to get the upper hand over you, they would not respect any tie with you, of kinship or of treaty? They please you with their tongues, but their hearts are against you and most of them are lawbreakers. ⁹They have sold God's message for a trifling gain, and barred others from His path. How evil their actions are! ¹⁰Where believers are concerned, they respect no tie of kinship or treaty. They are the ones who are committing aggression. ¹¹If they repent, keep up the prayer, and pay the prescribed alms, then they are your brothers in faith: We make the messages clear for people who understand. ¹²But if they break their oath after having made an agreement with you and revile your

religion, then fight these leaders of disbelief—oaths mean nothing to them—so that they may stop. ¹³How could you not fight a people who have broken their oaths, who tried to drive the Messenger out, who attacked you first? Do you fear them? It is God you should fear if you are true believers. ¹⁴Fight them: God will punish them at your hands, He will disgrace them, He will help you to conquer them, He will heal the believers' feelings ¹⁵and remove the rage from their hearts. God turns to whoever He will in His mercy; God is all knowing and wise. ¹⁶Do you think that you will be left untesteda without God identifying which of you would strive for His cause and take no supporters apart from God, His Messenger, and other believers? God is fully aware of all your actions.

¹⁷It is not right for the idolaters to tend God's places of worship while testifying to their own disbelief: the deeds of such people will come to nothing and they will abide in Hell. ¹⁸The only ones who should tend God's places of worship are those who believe in God and the Last Day, who keep up the prayer, who pay the prescribed alms, and who fear no one but God: such people may hope to be among the rightly guided. ¹⁹Do you consider giving water to pilgrims and tending the Sacred Mosque to be equal to the deeds of those who believe in God and the Last Day and who strive in God's path? They are not equal in God's eyes. God does not guide such benighted people. ²⁰Those who believe, who migrated and strove hard in God's way with their possessions and their persons, are in God's eyes much higher in rank; it is they who will triumph; ²¹and

their Lord gives them the good news of His mercy and pleasure, Gardens where they will have lasting bliss ²²and where they will remain for ever: truly, there is a tremendous reward with God.

²³Believers, do not take your fathers and brothers as allies^a if they prefer disbelief to faith: those of you who do so are doing wrong.

²⁴Say [Prophet], ‘If your fathers, sons, brothers, wives, tribes, the wealth you have acquired, the trade which you fear will decline, and the dwellings you love are dearer to you than God and His Messenger and the struggle in His cause, then wait until God brings about His punishment.’ God does not guide those who break away.

²⁵God has helped you [believers] on many battlefields, even on the day of the Battle of Hunayn.^b You were well pleased with your large numbers, but they were of no use to you: the earth seemed to close in on you despite its spaciousness, and you turned tail and fled.

²⁶Then God sent His calm down to His Messenger and the believers, and He sent down invisible forces. He punished the disbelievers—this is what the disbelievers deserve—²⁷but God turns in His mercy to whoever He will. God is most forgiving and merciful.

²⁸Believers, those who ascribe partners to God are truly unclean: do not let them come near the Sacred Mosque after this year. If you are afraid you may become poor, [bear in mind that] God will enrich you out of His bounty if He pleases: God is all knowing and wise. ²⁹Fight those of the People of the Book who do not [truly]^c believe in God and the Last Day, who do not forbid what God and His Messenger have forbidden, who do not obey the rule of justice,^d

until they pay the tax^e and agree to submit.^f ³⁰The Jews said, ‘Ezra is the son of God,’^a and the Christians said, ‘The Messiah is the son of God’: they said this with their own mouths, repeating what earlier disbelievers had said. May God confound them! How far astray they have been led! ³¹They take their rabbis and their monks as lords beside God, as well as Christ, the son of Mary. But they were commanded to serve only one God: there is no god but Him; He is far above whatever they set up as His partners! ³²They try to extinguish God’s light with their mouths, but God insists on bringing His light to its fullness, even if the disbelievers hate it. ³³It is He who has sent His Messenger with guidance and the religion of truth, to show that it is above all [other] religions, however much the idolaters may hate this. ³⁴ You who believe, many rabbis and monks wrongfully consume people’s possessions and turn people away from God’s path. [Prophet], tell those who hoard gold and silver instead of giving in God’s cause that they will have a grievous punishment: ³⁵on the Day it is heated up in Hell’s Fire and used to brand their foreheads, sides, and backs, they will be told, ‘This is what you hoarded up for yourselves! Now feel the pain of what you hoarded!’

³⁶God decrees that there are twelve months—ordained in God’s Book on the Day when He created the heavens and earth—four months of which are sacred.^b this is the correct calculation.^c Do not wrong yourselves in these months—though you may fight the idolaters at any time,^d if they first fight you—remember that God is with those who are mindful of Him. ³⁷Postponing sacred months is a

further [act of] disbelief by which those who disbelieve are led astray: they will allow it one year and forbid it in another in order outwardly to conform with the number of God's sacred months, but in doing so they permit what God has forbidden. Their evil deeds are made alluring to them: God does not guide those who disregard [Him].

³⁸Believers, why, when it is said to you, 'Go and fight in God's cause,' do you feel weighed down to the ground? Do you prefer this world to the life to come? How small the enjoyment of this world is, compared with the life to come! ³⁹If you do not go out and fight, God will punish you severely and put others in your place, but you cannot harm Him in any way: God has power over all things. ⁴⁰Even if you do not help the Prophet, God helped him when the disbelievers drove him out: when the two of them^a were in the cave, he [Muhammad] said to his companion, 'Do not worry, God is with us,' and God sent His calm down to him, aided him with forces invisible to you, and brought down the disbelievers' plan. God's plan is higher: God is almighty and wise. ⁴¹So go out, no matter whether you are lightly or heavily armed, and struggle in God's way with your possessions and your persons: this is better for you, if you only knew. ⁴²They would certainly have followed you [Prophet] if the benefit was within sight and the journey short, but the distance seemed too great for them. They will swear by God, 'If we could, we certainly would go out [to battle] with you,' but they ruin themselves, for God knows that they are lying.

⁴³God forgive you [Prophet]! Why did you give them permission to stay at home before it had become clear to you which of them spoke the truth and which were liars? ⁴⁴Those who have faith in God and the Last Day do not ask you for exemption from struggle with their possessions and their persons—God knows exactly who is mindful of Him— ⁴⁵only those who do not have faith in God and the Last Day ask your permission to stay at home: they have doubt in their hearts and so they waver. ⁴⁶If they had really wanted to go out [to battle] with you, they would have made preparations, but God was loath to let them rise up and made them hold back. It was said, ‘Stay with those who stay behind.’ ⁴⁷They would only have given you trouble if they had gone out with you: they would have scurried around, trying to sow discord among you, and some of you would willingly have listened to them—God knows exactly who does evil. ⁴⁸Indeed, they had tried before that to stir up discord: they devised plots against you [Prophet] until the truth was exposed and God’s will triumphed, much to their disgust. ⁴⁹Some of them said, ‘Give me permission to stay at home: do not trouble me.’ They are already in trouble: Hell will engulf the disbelievers. ⁵⁰If you [Prophet] have good fortune, it will grieve them, but if misfortune comes your way, they will say to themselves, ‘We took precautions for this,’ and go away rejoicing. ⁵¹Say, ‘Only what God has decreed will happen to us. He is our Master: let the believers put their trust in God.’ ⁵²Say, ‘Do you expect something other than one of the two best things to happen to us?’ [a](#) Well, we expect God to inflict punishment on you,

either from Himself or at our hands. So wait; we too are waiting.’⁵³Say, ‘Whether you give willingly or unwillingly, what you give will not be accepted, for you are disobedient people.’⁵⁴The only thing that prevents what they give from being accepted is the fact that they defy God and His Messenger, perform the prayer only lazily, and give only grudgingly.⁵⁵So [Prophet] do not let their possessions or their children impress you: through these God intends to torment them in this world and for their souls to depart while they disbelieve.

⁵⁶They swear by God that they belong with you [believers], but they do not. They are cowardly: ⁵⁷if they could find a place of refuge, or a cave, or somewhere to crawl into, they would run there with great haste. ⁵⁸Some of them find fault with you [Prophet] regarding the distribution of alms: they are content if they are given a share, but angry if not. ⁵⁹If only they would be content with what God and His Messenger have given them, and say, ‘God is enough for us—He will give us some of His bounty and so will His Messenger—to God alone we turn in hope.’⁶⁰Alms are meant only for the poor, the needy, those who administer them, those whose hearts need winning over, to free slaves and help those in debt, for God’s cause, and for travellers in need. This is ordained by God; God is all knowing and wise.

⁶¹There are others who insult the Prophet by saying, ‘He will listen to anything.’ Say, ‘He listens for your own good: he believes in God, trusts the believers, and is a mercy for those of you who

believe.’ An agonizing torment awaits those who insult God’s Messenger. ⁶²They swear by God in order to please you [believers]: if they were true believers it would be more fitting for them to please God and His Messenger. ⁶³Do they not know that whoever opposes God and His Messenger will go to the Fire of Hell and stay there? That is the supreme disgrace.

⁶⁴The hypocrites fear that a sura will be revealed exposing what is in their hearts—say, ‘Carry on with your jokes: God will bring about what you fear!’— ⁶⁵yet if you were to question them, they would be sure to say, ‘We were just chatting, just amusing ourselves.’ Say, ‘Were you joking about God, His Revelations, and His Messenger?’ ⁶⁶Do not try to justify yourselves; you have gone from belief to disbelief We may forgive some of you, but We will punish others: they are evildoers. ⁶⁷The hypocrites, both men and women, are all the same: they order what is wrong and forbid what is right; they are tight-fisted. They have ignored God, so He has ignored them. ^a The hypocrites are the disobedient ones. ⁶⁸God promises the Fire of Hell as a permanent home for the hypocrites, both men and women, and the disbelievers: this is enough for them. God rejects them and a lasting punishment awaits them. ⁶⁹‘You ^b are like those who lived before you: they were even stronger than you, with more wealth and children; they enjoyed their share in this life as you have enjoyed yours; like them, you have indulged in idle talk.’ Their deeds go to waste in this world and the next; it is they who will lose all in the life to come. ⁷⁰Have they never heard the stories about

their predecessors, the peoples of Noah, 'Ad, Thamud, Abraham, Midian, and the ruined cities? Their messengers came to them with clear evidence of the truth: God would not wrong them; they wronged themselves.

⁷¹The believers, both men and women, support each other; they order what is right and forbid what is wrong; they keep up the prayer and pay the prescribed alms; they obey God and His Messenger. God will give His mercy to such people: God is almighty and wise. ⁷²God has promised the believers, both men and women, Gardens graced with flowing streams where they will remain; good, peaceful homes in Gardens of lasting bliss; and—greatest of all—God's good pleasure. That is the supreme triumph.

⁷³Prophet, strive against the disbelievers and the hypocrites, and be tough with them. Hell is their final home—an evil destination! ⁷⁴They swear by God that they did not, but they certainly did speak words of defiance and became defiant after having submitted; they tried to do something,^c though they did not achieve it, —being spiteful was their only response to God and His Messenger enriching them out of His bounty. They would be better off turning back [to God]. If they turn away, God will inflict painful torment on them in this world and the Hereafter, and there will be no one on earth to protect or help them.

⁷⁵There are some among them who pledged themselves to God, saying, 'If God gives us some of His bounty, we shall certainly give alms and be righteous,' ⁷⁶yet when He did give them some of His

bounty, they became mean and turned obstinately away. ⁷⁷Because they broke their promise to God, because of all the lies they told, He made hypocrisy settle in their hearts until the Day they meet Him. ⁷⁸Do they not realize that God knows their secrets and their private discussions? That God knows all that is hidden? ⁷⁹It is they who criticize the believers who give freely and those who can only give a little with great effort: they scoff at such people, but it is God who scoffs at them—a painful torment awaits them. ⁸⁰It makes no difference [Prophet] whether you ask forgiveness for them or not: God will not forgive them even if you ask seventy times, because they reject God and His Messenger. God does not guide those who rebel against Him.

⁸¹Those who were left behind were happy to stay behind when God's Messenger set out; they hated the thought of striving in God's way with their possessions and their persons. They said to one another, 'Do not go out in this heat.' Say, 'Hellfire is hotter.' If only they understood! ⁸²Let them laugh a little; they will weep a lot in return for what they have done. ⁸³So [Prophet], if God brings you back to a group of them, who ask you for permission to go out, say, 'You will never go out and fight an enemy with me: you chose to sit at home the first time, so remain with those who stay behind.'

⁸⁴Do not hold prayers for any of them if they die, and do not stand by their graves: they disbelieved in God and His Messenger and died rebellious. ⁸⁵Do not let their possessions and their children impress you: God means to torment them through these in this

world, and that their souls should depart while they disbelieve. ⁸⁶When a sura is revealed [saying], ‘Believe in God and strive hard alongside His Messenger,’ their wealthy ask your permission, saying, ‘Allow us to stay behind with the others’: ⁸⁷they prefer to be with those who stay behind. Their hearts have been sealed: they do not comprehend. ⁸⁸But the Messenger and those who believe with him strove hard with their possessions and their persons. The best things belong to them; it is they who will prosper. ⁸⁹God has prepared Gardens graced with flowing streams for them and there they will stay. That is the supreme triumph.

⁹⁰Some of the desert Arabs, too, came to make excuses, asking to be granted exemption. Those who lied to God and His Messenger stayed behind at home. A painful punishment will afflict those of them who disbelieved, ⁹¹but there is no blame attached to the weak, the sick, and those who have no means to spend, provided they are true to God and His Messenger—there is no reason to reproach those who do good: God is most forgiving and merciful. ⁹²And there is no blame attached to those who came to you [Prophet] for riding animals and to whom you said, ‘I cannot find a mount for you’: they turned away with their eyes overflowing with tears of grief that they had nothing they could contribute. ⁹³The ones open to blame are those who asked you for exemption despite their wealth, and who preferred to be with those who stay behind. God has sealed their hearts: they do not understand.

⁹⁴When you return from the expedition they will carry on coming to you [believers] with excuses. Say, 'Do not make excuses. We do not believe you: God has told us about you. God and His Messenger will watch your actions now, and in the end you will be returned to the One who knows the seen and the unseen. He will confront you with what you have done.' ⁹⁵When you return to them, they will swear to you by God in order to make you leave them alone—so leave them alone: they are loathsome, and Hell will be their home as a reward for their actions— ⁹⁶they will swear to you in order to make you accept them, but even if you do accept them, God will not accept people who rebel against Him.

⁹⁷The desert Arabs are the most stubborn of all peoples in their disbelief and hypocrisy. They are the least likely to recognize the limits that God has sent down to His Messenger. God is all knowing and all wise. ⁹⁸Some of the desert Arabs consider what they give to be an imposition; they are waiting for fortune to turn against you, but fortune will turn against them. God is all hearing and all knowing. ⁹⁹But there are also some desert Arabs who believe in God and the Last Day and consider their contributions as bringing them nearer to God and the prayers of the Messenger: they will indeed bring them nearer and God will admit them to His mercy. God is most forgiving and merciful.

¹⁰⁰God will be well pleased with the first emigrants and helpersa and those who followed them in good deeds, and they will be well pleased with Him: He has prepared Gardens graced with flowing

streams for them, there to remain for ever. That is the supreme triumph.

¹⁰¹Some of the desert Arabs around you are hypocrites, as are some of the people of Medina—they are obstinate in their hypocrisy. You [Prophet] do not know them, but We know them well: We shall punish them twice and then they will be returned to [face] a painful punishment [in the Hereafter]. ¹⁰²And there are others who have confessed their wrongdoing, who have done some righteous deeds and some bad ones: God may well accept their repentance, for God is most forgiving and merciful. ¹⁰³In order to cleanse and purify them [Prophet], take alms out of their property and pray for them—your prayer will be a comfort to them. God is all hearing, all knowing. ¹⁰⁴Do they not know that it is God Himself who accepts repentance from His servants and receives what is given freely for His sake? He is always ready to accept repentance, most merciful. ¹⁰⁵Say [Prophet], ‘Take action! God will see your actions—as will His Messenger and the believers—and then you will be returned to Him who knows what is seen and unseen, and He will tell you what you have been doing. ¹⁰⁶And there are others who are left for God to decide either to punish them or to show them mercy. God is all knowing and wise.

¹⁰⁷Then there are those who built a mosque^b—in an attempt to cause harm, disbelief, and disunity among the believers—as an outpost for those who fought God and His Messenger before: they swear, ‘Our intentions were nothing but good,’ but God bears

witness that they are liars. ¹⁰⁸[Prophet], never pray in that mosque. You should rather pray in a mosque founded from its first day on consciousness of God: in this mosque there are men who desire to grow in purity: God loves those who seek to purify themselves. ¹⁰⁹Which is better, the person who founds his building on consciousness of God and desire for His good pleasure, or the person who founds his building on the brink of a crumbling precipice that will tumble down into the Fire of Hell, taking him with it? God does not guide the evildoers: ¹¹⁰the building they have founded will always be a source of doubt within their hearts, until their hearts are cut to pieces. God is all knowing and wise.

¹¹¹God has purchased the persons and possessions of the believers in return for the Garden—they fight in God’s way: they kill and are killed—this is a true promise given by Him in the Torah, the Gospel, and the Qur’an. Who could be more faithful to his promise than God? So be happy with the bargain you have made: that is the supreme triumph. ¹¹²[The believers are] those who turn to God in repentance; who worship and praise Him; who fast, bow down and prostrate themselves; who order what is good, forbid what is wrong and observe God’s limits. Give glad news to such believers.

¹¹³It is not fitting for the Prophet and the believers to ask forgiveness for the idolaters—even if they are related to them—after having been shown that they are the inhabitants of the Blaze: ¹¹⁴Abraham asked forgiveness for his father only because he had made a promise to him, but once he realized that his father was an

enemy of God, he washed his hands of him. Abraham was tender-hearted and forbearing. ¹¹⁵God would not condemn for going astray those He has already guided [to the faith] before making entirely clear to them what they should avoid. ^a God has knowledge of everything; ¹¹⁶control of the heavens and earth belongs to God; He alone gives life and death; you have no ally or helper other than Him.

¹¹⁷God has relented towards the Prophet, and the emigrants and helpers who followed him in the hour of adversity when some hearts almost wavered. In the end He has relented towards them; He is most kind and merciful to them. ¹¹⁸And to the three men who stayed behind: when the earth, for all its spaciousness, closed in around them, when their very souls closed in around them, when they realized that the only refuge from God was with Him, He relented towards them in mercy in order for them to return [to Him]. God is the Ever Relenting, the Most Merciful.

¹¹⁹You who believe, be mindful of God: stand with those who are true. ¹²⁰The people of Medina and their neighbouring desert Arabs should not have held back from following God's Messenger, nor should they have cared about themselves more than him: if ever they suffer any thirst, weariness, or hunger in God's cause, take any step that angers the disbelievers, or gain any advantage over an enemy, a good deed is recorded in their favour on account of it— God never wastes the reward of those who do good— ¹²¹if they spend a little or a lot for God's cause, if they traverse a mountain

pass, all this is recorded to their credit so that God can reward them in accordance with the best of their deeds.

¹²²Yet it is not right for all the believers to go out [to battle] together: from each community, a group should go out to gain understanding of the religion, so that they can teach their people when they return and so that they can guard themselves against evil. ¹²³You who believe, fight the disbelievers near you and let them find you standing firm: be aware that God is with those who are mindful of Him.

¹²⁴When a sura is revealed, some [hypocrites] say, ‘Have any of you been strengthened in faith by it?’ It certainly does strengthen the faith of those who believe and they rejoice, ¹²⁵but, as for the perverse at heart, each new sura adds further to their perversity. They die disbelieving. ¹²⁶Can they not see that they are afflicted once or twice a year? Yet they neither repent nor take heed. ¹²⁷Whenever a sura is revealed, they look at each other and say, ‘Is anyone watching you?’ and then they turn away—God has turned their hearts away because they are people who do not use their reason.

¹²⁸A Messenger has come to you from among yourselves. Your suffering distresses him: he is deeply concerned for you and full of kindness and mercy towards the believers. ¹²⁹If they turn away, [Prophet], say, ‘God is enough for me: there is no god but Him; I put my trust in Him; He is the Lord of the Mighty Throne.’

^a ‘*Kafara bi* (something)’ in Arabic can mean ‘disown (something)’ (*al-Mu’jam al-Wasit*), so *kuffar* here could also mean ‘those who disown [the treaty]’.

^b Inside or outside the Sanctuary in Mecca. See note *d* to 2: 191.

^c In this context, this definitely refers to the ones who broke the treaty. The article here is *ahdiya* (specific) referring to what has already been stated.

^a See also 29: 2.

^a Against the Muslims. Cf. 4: 144.

^b This took place in a valley between Mecca and Ta’if in the year AH 8/630 CE.

^c ‘Truly’ is implied, as it is in many other statements in the Qur’an, e.g. 2: 32; 8: 41; and 65: 3.

^d The main meaning of the Arabic *dana* is ‘he obeyed’. It also means ‘behave’, and ‘follow a way of life or religion’ (*Qamus* and Lane). This refers to breaking the *jizya* contract.

^e Etymologically, *jizya* means ‘payment in return’, related to *jaza*’ meaning ‘reward’, i.e. in return for the protection of the Muslim state with all the accruing benefits and exemption from military service, and such taxes on Muslims as *zakah*. *Jizya* was levied only on able-bodied free men who could afford it, and monks were exempted. The amount was generally low (e.g. one dinar per year).

^f Commentators in the past generally understood *wa hum saghirun* to mean they should be humiliated when paying. However, it is clear from the context that they were unwilling to pay, and the clause simply means they should submit to paying this tax.

^a Clearly this refers to a certain group who, possibly at the time of the Prophet or earlier, made this claim.

^b These are Rajab, Dhu ‘l-Qa’da, Dhu ‘l-Hijjah, and Muharram in the Muslim lunar calendar. Fighting was not allowed during these months except in self-defence. To break this rule was a sin. Cf. 2: 194.

^c One of the meanings of *din* is ‘calculation’ or ‘reckoning’.

^d Another interpretation of *kafatan* is ‘all together’.

^a The Prophet and his companion Abu Bakr.

^a Victory or reward in the next world.

^a See note to 7: 51.

^b Another example of *iltifat*: God turns to address them.

^c To harm the Prophet.

^a The Medinan Muslims who welcomed and supported the emigrants from Mecca.

^b Abu ‘Amir al-Rahib told the hypocrites to build a rival mosque in order to sow dissension in the community.

^a This reassured the Muslims who had been praying for their disbelieving ancestors that they would not be blamed for having done this.

10. JONAH

A Meccan sura which takes its title from the reference to Jonah in verse 98. It stresses God's power, the authenticity of the Qur'an, and the fate of evildoers. God's anger at those who consistently deny the truth of His revelations and signs is made clear, as is the fact that, were it not for His decision to await the Day of Resurrection, His judgement would already have fallen upon them. The Prophet is encouraged to be patient and reminded of the fact that he cannot force people to believe.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Alif Lam Ra*

These are the verses of the decisive^a Scripture. ²Is it so surprising to people that We have revealed to a man from among them that he should warn people, and give glad news to those who believe, that they are on a sure footing with their Lord? [Yet] those who disbelieve say, 'This man is clearly a sorcerer.'

³Your Lord is God who created the heavens and earth in six Days,^b then established Himself on the Throne, governing everything; there is no one that can intercede with Him, unless He has first given permission: this is God your Lord so worship Him. How can you not take heed? ⁴It is to Him you shall all return—that

is a true promise from God. It was He who created [you] in the first place, and He will do so again, so that He may justly reward those who believe and do good deeds. But the disbelievers will have a drink of scalding water, and agonizing torment, because they persistently disbelieved.

⁵It is He who made the sun a shining radiance and the moon a light, determining phases for it so that you might know the number of years and how to calculate time. God did not create all these without a true purpose; He explains His signs to those who understand. ⁶In the succession of night and day, and in what God created in the heavens and earth, there truly are signs for those who are aware of Him. ⁷Those who do not expect^a to meet Us and are pleased with the life of this world, contenting themselves with it and paying no heed to Our signs, ⁸shall have the Fire for their home because of what they used to do. ⁹But as for those who believe and do good deeds, their Lord will guide them because of their faith. Streams will flow at their feet in the Gardens of Bliss. ¹⁰Their prayer in them will be, ‘Glory be to You, God!’ their greeting, ‘Peace,’ and the last part of their prayer, ‘Praise be to God, Lord of the Worlds.’

¹¹If God were to hasten on for people the harm [they have earned] as they wish to hasten on the good, their time would already be up. But We leave those who do not expect to meet Us to wander blindly in their excesses. ¹²When trouble befalls man he cries out to Us, whether lying on his side, sitting, or standing, but as soon as We relieve him of his trouble he goes on his way as if he

had never cried out to Us to remove his trouble. In this way the deeds of such careless people are made attractive to them. ¹³Before you people, We destroyed whole generations when they did evil—their messengers brought them clear signs but they refused to believe. This is how We repay the guilty. ¹⁴Later We made you their successors in the land, to see how you would behave.

¹⁵When Our clear revelations are recited to them, those who do not expect to meet with Us say, ‘Bring [us] a different Qur’an, or change it.’ [Prophet], say, ‘It is not for me to change it of my own accord; I only follow what is revealed to me, for I fear the torment of an awesome Day, if I were to disobey my Lord.’ ¹⁶Say, ‘If God had so willed, I would not have recited it to you, nor would He have made it known to you. I lived a lifetime among you before it came to me. How can you not use your reason?’

¹⁷Who could be more wicked than someone who invents lies against God or denies His revelations? The guilty will never prosper. ¹⁸They worship alongside God things that can neither harm nor benefit them, and say, ‘These are our intercessors^b with God.’ Say, ‘Do you think you can tell God about something He knows not to exist in the heavens or earth? Glory be to Him! He is far above the partner-gods they associate with Him! ¹⁹All people were originally one single community, but later they differed. If it had not been for a word^a from your Lord, the judgement would already have been passed between them regarding their differences. ²⁰They say, ‘Why has no miraculous sign been sent down to him from his Lord?’ Say

[Prophet], 'Only God knows the unseen, so wait—I too am waiting.'

²¹No sooner do We let people taste some mercy after some hardship has afflicted them, than they begin to scheme against Our revelations. Say, 'God schemes even faster.' Our messengers^b record all your scheming.

²²It is He who enables you to travel on land and sea until, when you are sailing on ships and rejoicing in the favouring wind, a storm arrives: waves come at those on board from all sides and they feel there is no escape. Then they pray to God, professing sincere devotion to Him, 'If You save us from this we shall be truly thankful.' ²³Yet no sooner does He save them than, back on land, they behave outrageously against all that is right. People! Your outrageous behaviour only works against yourselves. Take your little enjoyment in this present life; in the end you will return to Us and We shall confront you with everything you have done.

²⁴The life of this world is like this: rain that We send down from the sky is absorbed by the plants of the earth, from which humans and animals eat. But when the earth has taken on its finest appearance, and adorns itself, and its people think they have power over it, then the fate We commanded comes to it, by night or by day, and We reduce it to stubble, as if it had not flourished just the day before. This is the way We explain the revelations for those who reflect.

²⁵But God invites [everyone] to the Home of Peace, and guides whoever He will to a straight path. ²⁶Those who did well will have

the best reward and more besides. Neither darkness nor shame will cover their faces: these are the companions in Paradise, and there they will remain. ²⁷As for those who did evil, each evil deed will be requited by its equal and humiliation will cover them—no one will protect them against God—as though their faces were covered with veils cut from the darkening night. These are the inmates of the Fire, and there they shall remain.

²⁸On the Day We gather them all together, We shall say to those who associate partners with God, ‘Stay in your place, you and your partner-gods.’ Then We shall separate them, and their partner-gods will say, ‘It was not us you worshipped— ²⁹God is witness enough between us and you—we had no idea that you worshipped us.’ ³⁰Every soul will realize, then and there, what it did in the past. They will be returned to God, their rightful Lord, and their invented [gods] will desert them.

³¹Say [Prophet], ‘Who provides for you from the sky and the earth? Who controls hearing and sight? Who brings forth the living from the dead and the dead from the living, and who governs everything?’ They are sure to say, ‘God.’ Then say, ‘So why do you not take heed of Him? ³²That is God, your Lord, the Truth. Apart from the Truth, what is there except error? So how is it that you are dissuaded?’ ³³In this way, your Lord’s word has been proved to those who defy [the Truth]—they do not believe. ³⁴Ask them, ‘Can any of your partner-gods originate creation, then bring it back to life again in the end?’ Say, ‘It is God that originates creation, and then

brings it back to life, so how can you be misled?' ³⁵Say, 'Can any of your partner-gods show the way to the Truth?' Say, 'God shows the way to the Truth. Is someone who shows the way to the Truth more worthy to be followed, or someone who cannot find the way unless he himself is shown? What is the matter with you? How do you judge?' ³⁶Most of them follow nothing but assumptions, but assumptions can be of no value at all against the Truth: God is well aware of what they do.

³⁷Nor could this Qur'an have been devised by anyone other than God. It is a confirmation of what was revealed before it and an explanation of the Scripture. Let there be no doubt about it, it is from the Lord of the Worlds. ³⁸Or do they say, 'He has devised it'? Say, 'Then produce a sura like it, and call on anyone you can beside God if you are telling the truth.' ³⁹But they are denying what they cannot comprehend—its prophecy has yet to be fulfilled for them. In the same way, those before them refused to believe—see what was the end of those evildoers!

⁴⁰Some of them believe in it, and some do not: your Lord knows best those who cause corruption. ⁴¹If they do not believe you, [Prophet], say, 'I act for myself, and you for yourselves. You are not responsible for my actions nor am I responsible for yours.' ⁴²Some of them do listen to you: but can you make the deaf hear if they will not use their minds? ⁴³Some of them look at you: but can you guide the blind if they will not see? ⁴⁴God does not wrong people at all—it is they who wrong themselves.

⁴⁵On the Day He gathers them together, it will be as if they have stayed [in the world] no longer than a single hour, and they will recognize one another. Those who denied the meeting with God will be the losers, for they did not follow the right guidance. ⁴⁶Whether We let you [Prophet] see some of the punishment We have threatened them with, or cause you to die [first], they will return to Us: God is witness to what they do. ⁴⁷Every community is sent a messenger, and when their messenger comes, ^a they will be judged justly; they will not be wronged. ⁴⁸They ask, ‘When will this promise be fulfilled, if what you say is true?’ ⁴⁹Say [Prophet], ‘I cannot control any harm or benefit that comes to me, except as God wills. There is an appointed term for every community, and when it is reached they can neither delay nor hasten it, even for a moment.’ ⁵⁰Say, ‘Think: if His punishment were to come to you, during the night or day, what part of it would the guilty wish to hasten?’ ⁵¹Will you believe in it, when it actually happens?’ It will be said, ‘Now [you believe], when [before] you sought to hasten it?’ ⁵²It will be said to the evildoers, ‘Taste lasting punishment. Why should you be rewarded for anything but what you did?’

⁵³They ask you [Prophet], ‘Is it true?’ Say, ‘Yes, by my Lord, it is true, and you cannot escape it.’ ⁵⁴Every soul that has done evil, if it possessed all that is on the earth, would gladly offer it as ransom. When they see the punishment, they will repent in secret, but they will be judged with justice and will not be wronged. ⁵⁵It is to God that everything in the heavens and the earth truly belongs: God’s

promise is true, but most people do not realize it. ⁵⁶It is He who gives life and takes it, and you will all be returned to Him.

⁵⁷People, a teaching from your Lord has come to you, a healing for what is in [your] hearts, and guidance and mercy for the believers. ⁵⁸Say [Prophet], ‘In God’s grace and mercy let them rejoice: these are better than all they accumulate.’ ⁵⁹Say, ‘Think about the provision God has sent down for you, some of which you have made unlawful and some lawful.’^b Say, ‘Has God given you permission [to do this], or are you inventing lies about God?’ ⁶⁰What will those people who invent lies about Him think on the Day of Resurrection? God is bountiful towards people, but most of them do not give thanks.

⁶¹In whatever matter you [Prophet] may be engaged and whatever part of the Qur’an you are reciting, whatever work you [people] are doing, We witness you when you are engaged in it. Not even the weight of a speck of dust in the earth or sky escapes your Lord, nor anything lesser or greater: it is all written in a clear record. ⁶²But for those who are on God’s side there is no fear, nor shall they grieve. ⁶³For those who believe and are conscious of God, ⁶⁴for them there is good news in this life and in the Hereafter—there is no changing the word of God—that is truly the supreme triumph. ⁶⁵Do not let what they say grieve you [Prophet]. Power belongs entirely to God; He hears all and knows all; ⁶⁶indeed, all who are in the heavens and on the earth belong to Him. Those who call upon others beside God are not really following partner-gods;

they are only following assumptions and telling lies. ⁶⁷It is He who made the night so that you can rest in it and the daylight so that you can see—there truly are signs in this for those who hear.

⁶⁸They say, ‘God has children!’ May He be exalted! He is the Self-Sufficient One; everything in the heavens and the earth belongs to Him. You have no authority to say this. How dare you say things about God without any knowledge? ⁶⁹Say [Prophet], ‘Those who invent lies about God will not prosper.’ ⁷⁰They may have a little enjoyment in this world, but then they will return to Us. Then We shall make them taste severe torment for persisting in blasphemy.

⁷¹Tell them the story of Noah. He said to his people, ‘My people, if my presence among you and my reminding you of God’s signs is too much for you, then I put my trust in God. Agree on your course of action, [call] your partner-gods—do not be hesitant or secretive about it—then carry out your decision on me and give me no respite. ⁷²But if you turn away, I have asked no reward from you; my reward is with God alone, and I am commanded to be one of those who devote themselves to Him.’ ⁷³But they rejected him. We saved him and those with him on the Ark and let them survive; and We drowned those who denied Our revelations—see what was the end of those who were forewarned!

⁷⁴Then, after him, We sent messengers to their peoples who brought them clear signs. But they would not believe in anything they had already rejected: in this way We seal the hearts of those who are full of hostility. ⁷⁵After them We sent Moses and Aaron

with Our signs to Pharaoh and his leading supporters, but they acted arrogantly— they were wicked people. ⁷⁶When the truth came to them from Us, they said, ‘This is blatant sorcery.’ ⁷⁷Moses said, ‘Is this what you say about the Truth when it comes to you? Is this sorcery? Sorcerers never prosper.’ ⁷⁸They said, ‘Have you come to turn us away from the faith we found our fathers following, so that you and your brother can gain greatness in this land? We will never believe in you.’ ⁷⁹And Pharaoh said, ‘Bring me every learned sorcerer.’ ⁸⁰When the sorcerers came, Moses said to them, ‘Throw down whatever you have.’^a ⁸¹When they did so, Moses said, ‘Everything you have brought is sorcery and God will show it to be false. God does not make the work of mischief-makers right; ⁸²He will uphold the Truth with His words, even if the evildoers hate it.’ ⁸³But no one believed in Moses except a few of his own people, for fear that Pharaoh and their leaders would persecute them: Pharaoh was domineering in the land and prone to excess.

⁸⁴Moses said, ‘My people, if you have faith in God and are devoted to Him, put your trust in Him.’ ⁸⁵They said, ‘We have put our trust in God. Lord! Do not make us an object of persecution for the oppressors. ⁸⁶Save us, in Your mercy, from those who reject [Your message].’ ⁸⁷We revealed to Moses and his brother: ‘House your people in Egypt and make these houses places of worship; keep up the prayer; give good news to the believers!’ ⁸⁸And Moses said, ‘Our Lord, You have given Pharaoh and his chiefs splendour and wealth in this present life and here they are, Lord, leading others

astray from Your path. Our Lord, obliterate their wealth and harden their hearts so that they do not believe until they see the agonizing torment.’ ⁸⁹God said, ‘Your prayers are answered, so stay on the right course, and do not follow the path of those who do not know.’

⁹⁰We took the Children of Israel across the sea. Pharaoh and his troops pursued them in arrogance and aggression. But as he was drowning he cried, ‘I believe there is no God except the one the Children of Israel believe in. I submit to Him.’ ⁹¹‘Now? When you had always been a rebel, and a troublemaker!’ ⁹²Today We shall save only your corpse as a sign to all posterity. A great many people fail to heed Our signs.’ ⁹³We settled the Children of Israel in a good place and provided good things as sustenance for them. It was only after knowledge had come to them that they began to differ among themselves. Your Lord will judge between them on the Day of Resurrection regarding their differences.

⁹⁴So if you [Prophet] are in doubt about what We have revealed to you, ask those who have been reading the scriptures before you. The Truth has come to you from your Lord, so be in no doubt and do not deny God’s signs— ⁹⁵then you would become one of the losers. ⁹⁶Those against whom your Lord’s sentence is passed will not believe, ⁹⁷even if every sign comes to them, until they see the agonizing torment. ⁹⁸If only a single town had believed and benefited from its belief! Only Jonah’s people did so, and when they believed, We relieved them of the punishment of disgrace in the life of this world, and let them enjoy life for a time. ⁹⁹Had your Lord

willed, all the people on earth would have believed. So can you [Prophet] compel people to believe? ¹⁰⁰No soul can believe except by God's will, and He brings disgrace on those who do not use their reason. ¹⁰¹Say, 'Look at what is in the heavens and on the earth.' But what use are signs and warnings to people who will not believe? ¹⁰²What are they waiting for but the punishment that came to those before them? Say, 'Wait then, I am waiting too.' ¹⁰³In the end We shall save Our messengers and the believers. We take it upon Ourselves to save the believers.

¹⁰⁴[Prophet] say, 'People, even if you are in doubt about my religion, I do not worship those you worship other than God, but I worship God who will cause you to die, and I am commanded to be a believer.' ¹⁰⁵[Prophet], set your face towards religion as a man of pure faith. Do not be one of those who join partners with God; ¹⁰⁶do not pray to any other [god] that can neither benefit nor harm you: if you do, you will be one of the evildoers. ¹⁰⁷If God inflicts harm on you, no one can remove it but Him, and if He intends good for you, no one can turn His bounty away; He grants His bounty to any of His servants He will. He is the Most Forgiving, the Most Merciful. ¹⁰⁸Say, 'People, the Truth has come to you from your Lord. Whoever follows the right path follows it for his own good, and whoever strays does so to his own loss: I am not your guardian.' ¹⁰⁹[Prophet], follow what is being revealed to you, and be steadfast until God gives His judgement, for He is the Best of Judges.

^a *Hakim* is understood in various ways: to mean ‘full of wisdom’, to suggest that it gives decisions on matters, and to convey that it is perfected and well formed.

^b Not the sort of days we know—see 32: 5; 70: 4.

^a Or ‘fear’ (one of the meanings of *yarjuna*).

^b See above, verse 3.

^a Postponing judgement.

^b Angels.

^a At the Judgement. The messengers will bear witness, see 39: 69.

^b See 5: 103

^a Your sticks or staffs—see 20: 66–9.

11. HUD

A Meccan sura named after the prophet Hud whose story is given in verses 50—60. It begins by announcing that the Prophet is sent both to warn and to give good news, and the body of the sura focuses on the warning aspect: God watches over everything and is aware of all that people do (verses 5–6, 111–12, 123). The many stories of past prophets, which serve to warn the disbelievers, also strengthen the heart of the Prophet (verse 120).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Alif Lam Ra*

[This is] a Scripture whose verses are perfected, then set out clearly, from One who is all wise, all aware. ²[Say, Prophet], ‘Worship no one but God. I am sent to you from Him to warn and to give good news. ³Ask your Lord for forgiveness, then turn back to Him. He will grant you wholesome enjoyment until an appointed time, and give His grace to everyone who has merit. But if you turn away, I fear you will have torment on a terrible Day: ⁴it is to God that you will all return, and He has power over everything.’

⁵See how they [the disbelievers] wrap themselves up, to hide their feelings from Him. But even when they cover themselves with

their clothes, He knows what they conceal and what they reveal: He knows well the innermost secrets of the heart. ⁶There is not a creature that moves on earth whose provision is not His concern. He knows where it lives and its [final] resting place: it is all [there] in a clear record. ⁷It is He who created the heavens and the earth in six Days^a—and His throne^b was on water^c —so as to test which of you does best.

Yet [Prophet], if you say to them, ‘You will be resurrected after death,’ the disbelievers are sure to answer, ‘This is clearly nothing but sorcery.’ ⁸If We defer their punishment for a determined time, they are sure to say, ‘What is holding it back?’ But on the Day it comes upon them, nothing will divert it from them; what they mocked will be all around them. ⁹How desperate and ungrateful man becomes when We let him taste Our mercy and then withhold it! ¹⁰And if We let him taste mercy after some harm has touched him, he is sure to say, ‘Misfortune has gone away from me.’ He becomes exultant and boastful. ¹¹Not so those who are steadfast and do good deeds: they will have forgiveness and a great reward.

¹²So [Prophet] are you going to^a abandon some part of what is revealed to you, and let your heart be oppressed by it, because they say, ‘Why is no treasure sent down to him? Why has no angel come with him?’? You are only there to warn; it is God who is in charge of everything. ¹³If they say, ‘He has invented it himself,’ say, ‘Then produce ten invented suras like it, and call in whoever you can beside God, if you are truthful.’ ¹⁴If they do not answer you, then

you will all know that it is sent down containing knowledge from God, and that there is no god but Him. Then will you submit to Him? ¹⁵If any desire [only] the life of this world with all its finery, We shall repay them in full in this life for their deeds—they will be given no less— ¹⁶but such people will have nothing in the Hereafter but the Fire: their work here will be fruitless and their deeds futile. ¹⁷Can they be compared to those who have clear proof from their Lord, ^b recited by a witness from Him, ^c and before it the Book of Moses, as a guide and mercy? These people believe in it, whereas those groups that deny its truth are promised the Fire. So have no doubt about it [Prophet]: it is the Truth from your Lord, though most people do not believe so.

¹⁸Who could do more wrong than someone who invents lies about God? Such people will be brought before their Lord, and the witnesses will say, ‘These are the ones that lied about their Lord.’ God’s rejection is the due of those who do such wrong, ¹⁹who hinder others from God’s path, trying to make it crooked, and deny the life to come. ²⁰They will not escape on earth, and there will be no one other than God to protect them. Their punishment will be doubled. They could not hear, and they did not see. ²¹It is they who will have lost their souls, and what they invented will have deserted them. ²²There is no doubt they will be the ones to lose most in the life to come. ²³But those who believed, did good deeds, and humbled themselves before their Lord will be companions in Paradise and there they will stay. ²⁴These two groups are like the blind and the

deaf as compared with those who can see and hear well: can they be alike? How can you not take heed?

²⁵We sent Noah to his people to say, ‘I have come to you to give a clear warning: ²⁶worship no one but God. I fear you will have torment on a painful Day.’ ²⁷But the prominent disbelievers among his people said, ‘We can see that you are nothing but a mortal like ourselves, and it is clear to see that only the lowest among us follow you. We cannot see how you are any better than we are. In fact, we think you are a liar.’ ²⁸He said, ‘My people, think: if I did have a clear sign from my Lord, and He had given me grace of His own, though it was hidden from you, could we force you to accept it against your will? ²⁹My people, I ask no reward for it from you; my reward comes only from God. I will not drive away the faithful: they are sure to meet their Lord. I can see you are foolish. ³⁰My people, who could help me against God if I drove the faithful away? Will you not take heed? ³¹I am not telling you that I hold God’s treasures, or have any knowledge of what is hidden, or that I am an angel. Nor do I say that God will not grant any good to those who are despised in your eyes: God Himself knows best what is in their souls. If I did this I would be one of the wrongdoers.’ ³²They said, ‘Noah! You have argued with us for too long. Bring down on us the punishment you threaten us with, if you are telling the truth.’ ³³He said, ‘It is God who will bring it down, if He wishes, and you will not be able to escape. ³⁴My advice will be no use to you if God

wishes to leave you to your delusions: He is your Lord and to Him you will be returned.'

³⁵If [these disbelievers]^a say, 'He has made this up,' say [Muhammad], 'If I have made this up, I am responsible for my own crime, but I am innocent of the crimes you commit.'

³⁶It was revealed to Noah, 'None of your people will believe, other than those who have already done so, so do not be distressed by, what they do. ³⁷Build the Ark under Our [watchful] eyes and with Our inspiration. Do not plead with Me for those who have done evil—they will be drowned.' ³⁸So he began to build the Ark, and whenever leaders of his people passed by, they laughed at him. He said, 'You may scorn us now, but we will come to scorn you: ³⁹you will find out who will receive a humiliating punishment, and on whom a lasting suffering will descend.' ⁴⁰When what We command came, and water gushed up^a out of the earth, We said, 'Place on board this Ark a pair of each species, and your own family—except those against whom the sentence has already been passed—and those who have believed,' though only a few believed with him. ⁴¹He said, 'Board the Ark. In the name of God it shall sail and anchor. My God is most forgiving and merciful.' ⁴²It sailed with them on waves like mountains, and Noah called out to his son, who stayed away, 'Come aboard with us, my son, do not stay with the disbelievers.' ⁴³But he replied, 'I will seek refuge on a mountain to save me from the water.' Noah said, 'Today there is no refuge from what God has commanded, except for those on whom He has

mercy.’ The waves cut them off from each other and he was among the drowned.

⁴⁴Then it was said, ‘Earth, swallow up your water, and sky, hold back,’ and the water subsided, the command was fulfilled. The Ark settled on Mount Judi, and it was said, ‘Gone are those evildoing people!’ ⁴⁵Noah called out to his Lord, saying, ‘My Lord, my son was one of my family, and Your promise^b is true, and You are the most just of all judges.’ ⁴⁶God said, ‘Noah, he was not one of your family. What he did was not right. Do not ask Me for things you know nothing about. I am warning you not to be foolish.’ ⁴⁷He said, ‘My Lord, I take refuge with You from asking for things I know nothing about. If You do not forgive me, and have mercy on me, I shall be one of the losers.’ ⁴⁸And it was said, ‘Noah, descend in peace from Us, with blessings on you and on some of the communities that will spring from those who are with you. There will be others We will allow to enjoy life for a time, but then a painful punishment from Us will afflict them.’ ⁴⁹These accounts are part of what was beyond your knowledge [Muhammad]. We revealed them to you. Neither you nor your people knew them before now, so be patient: the future belongs to those who are aware of God.

⁵⁰To the ‘Ad, We sent their brother, Hud. He said, ‘My people, worship God. You have no god other than Him; you are only making up lies. ⁵¹I ask no reward from you, my people; my reward comes only from Him who created me. Why do you not use your reason? ⁵²My people, ask forgiveness from your Lord, and return to Him. He

will send down for you rain in abundance from the sky, and give you extra strength. Do not turn away and be lost in your sins.’⁵³They replied, ‘Hud, you have not brought us any clear evidence. We will not forsake our gods on the strength of your word alone, nor will we believe in you.’⁵⁴All we can say is that one of our gods may have inflicted some harm on you.’ He said, ‘I call God to witness, and you too are my witnesses, that I disown those you set up as partners⁵⁵with God. So plot against me, all of you, and give me no respite.’⁵⁶I put my trust in God, my Lord and your Lord. There is no moving creature which He does not control.^a My Lord’s way is straight.’⁵⁷But if you turn away, then I have conveyed the message with which I was sent to you, and my Lord will bring along another people in your place. You cannot do Him any harm: it is my Lord who protects everything.’⁵⁸And so, when Our judgement came to pass, by Our grace We saved Hud and his fellow believers. We saved them from a severe punishment.’⁵⁹These were the ‘Ad: they rejected their Lord’s signs, disobeyed His messengers, and followed the command of every obstinate tyrant.’⁶⁰They were rejected in this life and so they shall be on the Day of Judgement. Yes, the ‘Ad denied their Lord—so away with the ‘Ad, the people of Hud!

⁶¹To the Thamud, We sent their brother, Salih. He said, ‘My people, worship God. You have no god other than Him. It was He who brought you into being from the earth and made you inhabit it, so ask forgiveness from Him, and turn back to Him: my Lord is near, and ready to answer.’⁶²They said, ‘Salih, We used to have such

great hope in you. Will you forbid us to worship what our fathers worshipped? We are in grave doubt about what you are asking us to do.’ ⁶³He said, ‘My people, just think: if I did have clear proof from my Lord, and if He had given me mercy of His own, who could protect me from God if I disobeyed Him? You would only make my loss greater. ⁶⁴My people, this camel belongs to God, a sign for you, so leave it to pasture on God’s earth and do not harm it, or you will soon be punished.’ ⁶⁵But they hamstrung it, so he said, ‘Enjoy life ⁶⁶for another three days: ⁶⁶this warning will not prove false.’ And so, when Our command was fulfilled, by Our mercy We saved Salih and his fellow believers from the disgrace of that day. [Prophet], it is your Lord who is the Strong, the Mighty One. ⁶⁷The blast struck the evildoers and they lay dead in their homes, ⁶⁸as though they had never lived and flourished there. Yes, the Thamud denied their Lord—so away with the Thamud!

⁶⁹To Abraham Our messengers brought good news. They said, ‘Peace.’ He answered, ‘Peace,’ and without delay he brought in a roasted calf. ⁷⁰When he saw that their hands did not reach towards the meal, he found this strange and became afraid of them. But they said, ‘Do not be afraid. We have been sent against the people of Lot.’ ⁷¹His wife was standing [nearby] and laughed. We gave her good news of Isaac and, after him, of Jacob. ⁷²She said, ‘Alas for me! How am I to bear a child when I am an old woman, and my husband here is an old man? That would be a strange thing!’ ⁷³They said, ‘Are you astonished at what God ordains? The grace of God and His blessings

be upon you, people of this house! For He is worthy of all praise and glory.’ ⁷⁴Then, when the fear left Abraham and the good news came to him, he pleaded with Us for Lot’s people, ⁷⁵for Abraham was forbearing, tender-hearted, and devout. ⁷⁶‘Abraham, cease your pleading: what your Lord has ordained has come about; punishment is coming to them, which cannot be turned back.’

⁷⁷And when Our messengers came to Lot, he was anxious for them, feeling powerless to protect them, and said, ‘This is a truly terrible day!’ ⁷⁸His people came rushing towards him; they used to commit foul deeds. He said, ‘My people, here are my daughters. [b](#) They are cleaner for you, so have some fear of God and do not disgrace me with my guests. Is there not a single right-minded man among you?’ ⁷⁹They said, ‘You know very well that we have no claim whatever to your daughters. You know very well what we want.’ ⁸⁰He said, ‘If only I had the strength to stop you or could rely on strong support!’ ⁸¹They [the messengers] said, ‘Lot, we are your Lord’s messengers. They will not reach you. Leave with your household in the dead of night, and let none of you turn back. Only your wife will suffer the fate that befalls the others. Their appointed time is the morning: is the morning not near?’ ⁸²And so when what We had ordained came about, We turned their town upside down and rained down stones of baked clay on it, layer upon layer, ⁸³marked from your Lord. It is not far from the evildoers. [a](#)

⁸⁴And to Midian, We sent their brother Shu‘ayb. He said, ‘My people, worship God. You have no god other than Him. Do not give

short measure nor short weight. I see you are prospering, but I fear you will have torment on an overwhelming Day. ⁸⁵My people, in fairness, give full measure and weight. Do not withhold from people things that are rightly theirs, and do not spread corruption in the land. ⁸⁶What lasts with God is best for you if you are believers: I am not your keeper.’ ⁸⁷They said, ‘Shu’ayb, does your prayer tell you that we should abandon what our forefathers worshipped and refrain from doing whatever we please with our own property? Indeed you are a tolerant and sensible man.’ ⁸⁸He answered, ‘My people, can you not see? What if I am acting on clear evidence from my Lord? He Himself has given me good provision: I do not want to do what I am forbidding you to do, I only want to put things right as far as I can. I cannot succeed without God’s help: I trust in Him, and always turn to Him. ⁸⁹My people, do not let your opposition to me bring upon you a similar fate to the peoples of Noah or Hud or Salih; the people of Lot are not far away from you.^b ⁹⁰Ask forgiveness from your Lord, and turn to Him in repentance: my Lord is merciful and most loving.’

⁹¹They said, ‘Shu’ayb, we do not understand much of what you say, and we find you very weak in our midst. But for your tribe, we would have stoned you, for you have no great status among us.’ ⁹²He said, ‘My people, does my tribe have more power over you than God? How can you ignore Him? My Lord is fully aware of everything you do. ⁹³My people, do whatever is within your power, and I will do likewise. Soon you will know who will receive a

disgraceful punishment and who is a liar. Watch out, and so will I.’
⁹⁴When what We had ordained came about, in Our mercy We saved Shu’ayb and his fellow believers, but a mighty blast struck the wrongdoers. By morning they lay dead in their homes, ⁹⁵as if they had never lived and flourished there. Yes, away with the people of Midian, just like the Thamud!

⁹⁶We also sent Moses, with Our signs and clear authority, ⁹⁷to Pharaoh and his supporters, but they followed Pharaoh’s orders, and Pharaoh’s orders were not rightly guided. ⁹⁸He will be at the forefront of his people on the Day of Resurrection, leading them down towards the Fire. What a foul drinking place to be led to! ⁹⁹They were pursued by God’s rejection in this life and will be on the Day of Resurrection, too. What a foul gift to be given!

¹⁰⁰We relate to you [Muhammad] such accounts of earlier towns: some of them are still standing; some have been mown down; ¹⁰¹We did not wrong them; they wronged themselves. Their gods, which they called on beside God, were no use to them when what your Lord had ordained came about; they only increased their ruin. ¹⁰²Such is the punishment of your Lord for towns in the midst of their sins: His punishment is terrible and severe. ¹⁰³There truly is a sign in this for anyone who fears the punishment of the Hereafter. That is a Day in which all people will be gathered together, a Day for all to see. ¹⁰⁴We are delaying it only for a specified period, ¹⁰⁵and when that Day comes, no soul will speak except by His permission, and some of them will be wretched and some happy.

¹⁰⁶The wretched ones will be in the Fire, sighing and groaning,
¹⁰⁷there to remain for as long as the heavens and earth endure,
unless your Lord wills otherwise: your Lord carries out whatever He
wills. ¹⁰⁸As for those who have been blessed, they will be in
Paradise, there to remain as long as the heavens and earth endure,
unless your Lord wills otherwise—an unceasing gift. [^a](#)

¹⁰⁹So [Prophet], have no doubt about what these people worship:
it is merely what their fathers worshipped before them, and We
shall certainly give them their share in full, without any reduction.
¹¹⁰We gave Moses the Scripture before you, but differences arose
about it and if it had not been for a prior word from your Lord, a
decision would already have been made between them, though they
are in grave doubt about it. ¹¹¹Your Lord will give everyone full due
for whatever they have done: He is aware of everything they do.
¹¹²So keep to the right course as you have been commanded,
together with those who have turned to God with you. Do not
overstep the limits, for He sees everything you do. ¹¹³Do not rely on
those who do evil, or the Fire may touch you, and then you will
have no one to protect you from God, nor will you be helped.

¹¹⁴[Prophet], keep up the prayer at both ends of the day, and
during parts of the night, for good things drive bad away—this is a
reminder for those who are aware. ¹¹⁵Be steadfast: God does not let
the rewards of those who do good go to waste. ¹¹⁶If only there had
been, among the generations before your time, people with a
remnant of good sense, to forbid corruption on the earth! We saved

only a few of them, while the unjust pursued the enjoyment of plenty, and persisted in sin. ¹¹⁷Your Lord would not destroy any town without cause if its people were acting righteously. ¹¹⁸If your Lord had pleased, He would have made all people a single community, but they continue to have their differences— ¹¹⁹except those on whom your Lord has mercy—for He created them to be this way, and the word of your Lord is final: ‘I shall definitely fill Hell with both jinn and men.’

¹²⁰So [Muhammad], We tell you the stories of the prophets to make your heart firm and in these accounts truth has come to you, as well as lessons and reminders for the believers. ¹²¹Say to those who do not believe, ‘Do whatever you can: we too are doing what we can,’ ¹²²and ‘Wait: we too are waiting.’ ¹²³All that is hidden in the heavens and earth belongs to God, and all authority^a goes back to Him. So [Prophet], worship Him, and put your trust in Him: your Lord is never unaware of what [all of] you are doing.

^a See also 22: 47; 32: 4; 41: 9 ff.

^b ‘Rule’ is one of the meanings of the Arabic word *‘arsh (al-Mu’jam al-Wasit)*, i.e. ‘His rule was over the water’.

^c Cf. 21: 30.

^a Literally ‘Perhaps you will. . .’, but this is a challenging figure of speech.

^b The Qur’an.

^c The Angel Gabriel, see 4: 166.

^a In Mecca.

^a Literally ‘the furnace boiled over’.

^b To save Noah’s family; see verse 40.

^a Literally ‘grasp by its forelock’.

^a Literally ‘continue to live in your homes’.

^b Some commentators interpret this to refer to the daughters of his people, rather than the prophet’s own daughters.

^a This town is not far from the evildoers of Mecca, within their trading range (see 37: 137–8), nor is the punishment far from them.

^b In time or place. See 7: 85; 7: 93.

^a Literally ‘uninterrupted giving’.

^a Or ‘everything’.

12. JOSEPH

A Meccan sura dealing primarily with the story of Joseph, but framed by a three-verse introduction about the Qur'an and a ten-verse epilogue about the Meccans' response to it, the punishment met by earlier disbelievers, and encouragement for the Prophet.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Alif Lam Ra*

These are the verses of the Scripture that makes things clear— ²We have sent it down as an Arabic Qur'an so that you [people] may understand.

³We tell you [Prophet] the best of stories in revealing this Qur'an to you. ^a Before this ^b you were one of those who knew nothing about them. ⁴Joseph said to his father, 'Father, I dreamed of eleven stars and the sun and the moon: I saw them all bow down before me,' ⁵and he replied, 'My son, tell your brothers nothing of this dream, or they may plot to harm you—Satan is man's sworn enemy. ⁶This is about how your Lord will choose you, teach you to interpret dreams, and perfect His blessing on you and the House of Jacob, just as He perfected it earlier on your forefathers Abraham and Isaac: your Lord is all knowing and wise.'

⁷There are lessons in the story of Joseph and his brothers for all who seek them. ⁸The brothers said [to each other], ‘Although we are many, Joseph and his brother are dearer to our father than we are—our father is clearly in the wrong.’ ⁹[One of them said], ‘Kill Joseph or banish him to another land, and your father’s attention will be free to turn to you. After that you can be righteous.’ ¹⁰[Another of them] said, ‘Do not kill Joseph, but, if you must, throw him into the hidden depths of a well where some caravan may pick him up.’

¹¹They said to their father, ‘Why do you not trust us with Joseph? We wish him well. ¹²Send him with us tomorrow and he will enjoy himself and play—we will take good care of him.’ ¹³He replied, ‘The thought of you taking him away with you worries me: I am afraid a wolf may eat him when you are not paying attention.’ ¹⁴They said, ‘If a wolf were to eat him when there are so many of us, we would truly be losers!’

¹⁵Then they took him away with them, resolved upon throwing him into the hidden depths of a well—We inspired him, saying, ‘You will tell them of all this [at a time] when they do not realize [who you are]!’— ¹⁶and at nightfall they returned to their father weeping. ¹⁷They said, ‘We went off racing one another, leaving Joseph behind with our things, and a wolf ate him. You will not believe us, though we are telling the truth!’ ¹⁸and they showed him his shirt, deceptively stained with blood. He cried, ‘No! Your souls have prompted you to do wrong! But it is best to be patient: from God alone I seek help to bear what you are saying.’

¹⁹Some travellers came by. They sent someone to draw water and he let down his bucket. ‘Good news!’ he exclaimed. ‘Here is a boy!’ They hid him like a piece of merchandise—God was well aware of what they did—²⁰and then sold him for a small price, for a few pieces of silver: so little did they value him.

²¹The Egyptian who bought him said to his wife, ‘Look after him well! He may be useful to us, or we may adopt him as a son.’ In this way We settled Joseph in that land and later taught him how to interpret dreams: God always prevails in His purpose, though most people do not realize it.

²²When he reached maturity, We gave him judgement and knowledge: this is how We reward those who do good. ²³The woman in whose house he was living tried to seduce him: she bolted the doors and said, ‘Come to me,’ and he replied, ‘God forbid! My master has been good to me; wrongdoers never prosper.’ ²⁴She made for him, and he would have succumbed to her if he had not seen evidence of his Lord—We did this in order to keep evil and indecency away from him, for he was truly one of Our chosen servants. ²⁵They raced for the door—she tore his shirt from behind—and at the door they met her husband. She said, ‘What, other than prison or painful punishment, should be the reward of someone who tried to dishonour your wife?’ ²⁶but he said, ‘She tried to seduce me.’ A member of her household suggested, ‘If his shirt is torn at the front, then it is she who is telling the truth and he who is lying, ²⁷but if it is torn at the back, then she is lying and he is telling the

truth.’ ²⁸When the husband saw that the shirt was torn at the back, he said, ‘This is another instance of women’s treachery: your treachery is truly great. ²⁹Joseph, overlook this; but you [wife], ask forgiveness for your sin— you have done wrong.’

³⁰Some women of the city said, ‘The governor’s wife is trying to seduce her slave! Love for him consumes her heart! It is clear to us that she has gone astray.’ ³¹When she heard their malicious talk, she prepared a banquet and sent for them, giving each of them a knife. She said to Joseph, ‘Come out and show yourself to them!’ and when the women saw him, they were stunned by his beauty, and cut their hands, exclaiming, ‘Great God! He cannot be mortal! He must be a precious angel!’ ³²She said, ‘This is the one you blamed me for. I tried to seduce him and he wanted to remain chaste, but if he does not do what I command now, he will be put in prison and degraded.’ ³³Joseph said, ‘My Lord! I would prefer prison to what these women are calling me to do. If You do not protect me from their treachery, I shall yield to them and do wrong,’ ³⁴and his Lord answered his prayer and protected him from their treachery—He is the All Hearing, the All Knowing.

³⁵In the end they^a thought it best, after seeing all the signs of his innocence, that they should imprison him for a while. ³⁶Two young men went into prison alongside him. One of them said, ‘I dreamed that I was pressing grapes’; the other said, ‘I dreamed that I was carrying bread on my head and that the birds were eating it.’ [They

said], ‘Tell us what this means—we can see that you are a knowledgeable^b man.’

³⁷He said, ‘I can tell you what this means before any meal provided for you arrives: this is part of what my Lord has taught me. I reject the faith of those who disbelieve in God and deny the life to come, ³⁸and I follow the faith of my forefathers Abraham, Isaac, and Jacob. Because of God’s grace to us and to all mankind, we would never worship anything beside God. This is part of God’s grace to us and to all mankind, but most people are ungrateful. ³⁹Fellow prisoners, would many diverse gods be better than God the One, the All Powerful? [No indeed!] ⁴⁰All those you worship instead of Him are mere names you and your forefathers have invented, names for which God has sent down no sanction. Authority belongs to God alone, and He orders you to worship none but Him: this is the true faith, though most people do not realize it. ⁴¹Fellow prisoners, one of you will serve his master with wine; the other will be crucified and the birds will peck at his head. That is the end of the matter on which you asked my opinion.’ ⁴²Joseph said to the one he knew would be saved, ‘Mention me to your master,’ but Satan made him forget to do this, and so Joseph stayed in prison for a number of years.

⁴³The king said, ‘I dreamed about seven fat cows being eaten by seven lean ones; seven green ears of corn and [seven] others withered. Counsellors, if you can interpret dreams, tell me the meaning of my dream.’ ⁴⁴They said, ‘These are confusing dreams

and we are not skilled at dream-interpretation,’ ⁴⁵but the prisoner who had been freed at last remembered [Joseph] and said, ‘I shall tell you what this means. Give me leave to go.’

⁴⁶‘Truthful Joseph! Tell us the meaning of seven fat cows being eaten by seven lean ones, seven green ears of corn and [seven] others withered, ⁴⁷then I can return to the people to inform them.’ Joseph said, ‘You will sow for seven consecutive years as usual. Store all that you reap, left in the ear, apart from the little you eat. ⁴⁸After that will come seven years of hardship which will consume all but a little of what you stored up for them; ⁴⁹after that will come a year when the people will have abundant rain and will press grapes.’

⁵⁰The king said, ‘Bring him to me,’ but when the messenger came to fetch Joseph, he said, ‘Go back to your master and ask him about what happened to those women who cut their hands—my Lord knows all about their treachery.’ ⁵¹The king asked the women, ‘What happened when you tried to seduce Joseph?’ They said, ‘God forbid! We know nothing bad of him!’ and the governor’s wife said, ‘Now the truth is out: it was I who tried to seduce him—he is an honest man.’⁵²[Joseph said, ‘This was] for my master to know that I did not betray him behind his back: God does not guide the mischief of the treacherous. ⁵³I do not pretend to be blameless, for man’s very soul incites him to evil unless my Lord shows mercy: He is most forgiving, most merciful.’

⁵⁴The king said, 'Bring him to me: I will have him serve me personally,' and then, once he had spoken with him, 'From now on you will have our trust and favour.' ⁵⁵Joseph said, 'Put me in charge of the nation's storehouses: I shall manage them prudently and carefully.' ⁵⁶In this way We settled Joseph in that land to live wherever he wished: We grant Our grace to whoever We will and do not fail to reward those who do good. ⁵⁷The reward of the Hereafter is best for those who believe and are mindful of God.

⁵⁸Joseph's brothers came and presented themselves before him. He recognized them—though they did not recognize him— ⁵⁹and once he had given them their provisions, he said, 'Bring me the brother [you left with] your father!^a Have you not seen me giving generous measure and being the best of hosts? ⁶⁰You will have no more corn from me if you do not bring him to me, and you will not be permitted to approach me.' ⁶¹They said, 'We shall do all we can to persuade his father to send him with us, indeed we shall.' ⁶²Joseph said to his servants, 'Put their [traded] goods back into their saddlebags, so that they may appreciate [this] when they go back to their family, and [be eager to] return.'

⁶³When they returned to their father, they said, 'Father, we have been denied any more corn, but send our brother back with us and we shall be given another measure. We shall guard him carefully.' ⁶⁴He said, 'Am I to entrust him to you as I did his brother before? But God is the best guardian and the Most Merciful of the merciful.' ⁶⁵Then, when they opened their packs, they discovered that their

goods had been returned to them and they said, ‘Father! We need no more [goods to barter]:^b look, our goods have been returned to us. We shall get corn for our household; we shall keep our brother safe; we shall be entitled to another camel-load of grain—an extra measure so easily achieved!’ ⁶⁶He said, ‘I will never send him with you, not unless you swear by God that you will bring him back to me if that is humanly possible.’^c Then, when they had given him their pledge, he said, ‘Our words are entrusted to God.’ ⁶⁷He said, ‘My sons, do not enter all by one gate—use different gates. But I cannot help you against the will of God: all power is in God’s hands. I trust in Him; let everyone put their trust in Him,’ ⁶⁸and, when they entered as their father had told them, it did not help them against the will of God, it merely satisfied a wish of Jacob’s. He knew well what We had taught him, though most people do not.

⁶⁹Then, when they presented themselves before Joseph, he drew his brother apart^a and said, ‘I am your brother, so do not be saddened by their past actions,’ ⁷⁰and, once he had given them their provisions, he placed the drinking-cup in his brother’s pack. A man called out, ‘People of the caravan! You are thieves!’ ⁷¹and they turned and said, ‘What have you lost?’ ⁷²They replied, ‘The king’s drinking-cup is missing,’ and, ‘Whoever returns it will get a camel-load [of grain],’ and, ‘I give you my word.’ ⁷³They said, ‘By God! You must know that we did not come to make mischief in your land: we are no thieves.’ ⁷⁴They asked them, ‘And if we find that you are lying, what penalty shall we apply to you?’ ⁷⁵and they answered,

‘The penalty will be [the enslavement of] the person in whose bag the cup is found: this is how we punish wrongdoers.’ ⁷⁶[Joseph] began by searching their bags, then his brother’s, and he pulled it out from his brother’s bag.

In this way We devised a plan for Joseph—if God had not willed it so, he could not have detained his brother as a penalty under the king’s law—We raise the rank of whoever We will. Above everyone who has knowledge there is the One who is all knowing.

⁷⁷[His brothers] said, ‘If he is a thief then his brother was a thief before him,’ but Joseph kept his secrets and did not reveal anything to them. He said, ‘You are in a far worse situation. God knows best the truth of what you claim.’ ⁷⁸They said, ‘Mighty governor, he has an elderly father. Take one of us in his place. We can see that you are a very good man.’ ⁷⁹He replied, ‘God forbid that we should take anyone other than the person on whom we found our property: that would be unjust of us.’ ⁸⁰When they lost hope of [persuading] him, they withdrew to confer with each other: the eldest of them said, ‘Do you not remember that your father took a solemn pledge from you in the name of God and before that you failed in your duty with regard to Joseph? I will not leave this land until my father gives me leave or God decides for me—He is the best decider— ⁸¹so go back to your father and say, “Your son stole. We can only tell you what we saw. How could we guard against the unforeseen? ⁸²Ask in the town where we have been; ask the people of the caravan we travelled with: we are telling the truth.” ’

⁸³Their father said, ‘No! Your souls have prompted you to do wrong! But it is best to be patient: may God bring all of them^a back to me—He alone is the All Knowing, the All Wise,’ ⁸⁴and he turned away from them, saying, ‘Alas for Joseph!’ His eyes went white with grief and he was filled with sorrow. ⁸⁵They said, ‘By God! You will ruin your health or even die, if you do not stop thinking of Joseph, or even die.’ ⁸⁶He said, ‘I plead my grief and sorrow before God. I have knowledge from God that you do not have. ⁸⁷My sons, go and seek news of Joseph and his brother and do not despair of God’s mercy—only disbelievers despair of God’s mercy.’

⁸⁸Then, when they presented themselves before Joseph, they said, ‘Mighty governor, misfortune has afflicted us and our family. We have brought only a little merchandise, but give us full measure. Be charitable to us: God rewards the charitable.’ ⁸⁹He said, ‘Do you now realize what you did to Joseph and his brother when you were foolish?’ ⁹⁰and they cried, ‘Could it be that you are Joseph?’ He said, ‘I am Joseph. This is my brother. God has been gracious to us: God does not deny anyone who is mindful of God and steadfast in adversity the rewards of those who do good.’ ⁹¹They said, ‘By God! God really did favour you over all of us and we were in the wrong!’ ⁹²but he said, ‘You will hear no reproaches today. May God forgive you: He is the Most Merciful of the merciful. ⁹³Take this shirt of mine and lay it over my father’s face: he will recover his sight. Then bring your whole family back to me.’

⁹⁴Later, when the caravan departed, their father said, ‘You may think I am senile but I can smell Joseph,’ ⁹⁵but [people] said, ‘By God! You are still lost in that old illusion of yours!’ ⁹⁶Then, when the bearer of good news came and placed the shirt on to Jacob’s face, his eyesight returned and he said, ‘Did I not tell you that I have knowledge from God that you do not have?’ ⁹⁷The [brothers] said, ‘Father, ask God to forgive our sins—we were truly in the wrong.’ ⁹⁸He replied, ‘I shall ask my Lord to forgive you: He is the Most Forgiving, the Most Merciful.’

⁹⁹[Later], when they presented themselves before Joseph, he drew his parents to him—he said, ‘Welcome to Egypt: you will all be safe here, God willing’— ¹⁰⁰and took them up to [his] throne. They all bowed down before him and he said, ‘Father, this is the fulfilment of that dream I had long ago. My Lord has made it come true and has been gracious to me—He released me from prison and He brought you here from the desert—after Satan sowed discord between me and my brothers. My Lord is most subtle in achieving what He will; He is the All Knowing, the Truly Wise. ¹⁰¹My Lord! You have given me authority; You have taught me something about the interpretation of dreams; Creator of the heavens and the earth, You are my protector in this world and in the Hereafter. Let me die in true devotion to You. Join me with the righteous.’

¹⁰²This account is part of what was beyond your knowledge [Muhammad]. We revealed it to you: you were not present with Joseph’s brothers when they made their treacherous plans. ¹⁰³ Yet

most people will not believe, however eagerly you may want them to, most men will not believe. ¹⁰⁴You ask no reward from them for this: it is a reminder for all people ¹⁰⁵and there are many signs in the heavens and the earth that they pass by and give no heed to. ¹⁰⁶Most of them will only believe in God while also joining others with Him. ¹⁰⁷Are they so sure that an overwhelming punishment from God will not fall on them, or that the Last Hour will not come upon them suddenly when they least expect it? ¹⁰⁸Say, ‘This is my way: based on clear evidence, I, and all who follow me, call [people] to God—glory be to God!—I do not join others with Him.’

¹⁰⁹All the messengers We sent before you [Muhammad] were men to whom We made revelations, men chosen from the people of their towns. Have the [disbelievers] not travelled through the land and seen the end of those who went before them? For those who are mindful of God, the Home in the Hereafter is better. Do you [people] not use your reason? ¹¹⁰When the messengers lost all hope and realized that they had been dismissed as liars, Our help came to them: We saved whoever We pleased, but Our punishment will not be turned away from guilty people. ¹¹¹There is a lesson in the stories of such people for those who understand. This revelation is no fabrication: it is a confirmation of the truth of what was sent before it; an explanation of everything;^a a guide and a blessing for those who believe.

^a Many translators add ‘though’ (‘. . . to you, though before this . . .’), thinking that *in* is conditional, when in fact it is for emphasis here, as confirmed by the emphatic *lam*

following it.

^b Cf. 11: 49 and 42: 52.

^a The governor and his household.

^b Razi gives this interpretation of *muhsinin*.

^a Or a paternal half-brother (Benjamin).

^b This understanding of the phrase *ma nabghi* is supported by Razi.

^c Literally 'unless you are totally surrounded'. Razi suggests by death or the enemy.

^a Or 'accommodated him' or 'took him as a guest'. Some interpret this as suggesting that the brothers were offered lodgings in pairs and Benjamin, as the odd one out, was given lodging with Joseph; another suggestion is that the two full brothers dined together: either way the sense is that Joseph drew Benjamin apart from the others.

^a Razi suggests Joseph, Benjamin, and the eldest son who remained in Egypt.

^a There are two interpretations of this phrase: (i) 'everything to do with the story of Joseph'; and (ii) 'everything to do with religion'.

13. THUNDER

A Medinan sura that takes its title from the thunder that praises God in verse 13. The sura is distinguished by its moving description of God's power and knowledge. Muhammad's place in a long tradition of prophets, none of whom could produce miracles on request, is stressed, and his role emphasized: it is only to deliver the message. God is the One who will call people to account for their deeds, and He is the witness for the truth of the message.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Alif Lam Mim Ra*

These are the signs of the Scripture. What your Lord has sent down to you [Prophet] is the truth, yet most people do not believe. ²It is God who raised up the heavens with no visible supports and then established Himself on the throne; He has subjected the sun and the moon each to pursue its course for an appointed time; He regulates all things, and makes the revelations clear so that you may be certain of meeting your Lord; ³it is He who spread out the earth, placed firm mountains and rivers on it, and made two of every kind of fruit; He draws the veil of night over the day. There truly are signs in this for people who reflect. ⁴There are, in the land,

neighbouring plots, gardens of vineyards, cornfields, palm trees in clusters or otherwise, all watered with the same water, yet We make the yield of some of them taste better than others: there truly are signs in this for people who reason.

⁵If anything can amaze you [Prophet], then you should surely be amazed at their asking, ‘What? When we become dust, shall we be created anew?’ These are the ones who deny their Lord, who will wear iron collars around their necks and be the inhabitants of the Fire, there to remain. ⁶They ask you to bring on the punishment rather than any promised rewards, though there have been many examples before them—your Lord is full of forgiveness for people, despite their wrongdoing, but He is truly severe in punishment. ⁷The disbelievers say, ‘Why has no miracle been sent down to him from his Lord?’ But you are only there to give warning: [earlier] communities each had their guide.

⁸God knows what every female bears and how much their wombs shrink or swell—everything has its measure with Him; ⁹He knows what is not seen as well as what is seen; He is the Great, the Most High. ¹⁰It makes no difference whether any of you speak secretly or aloud, whether you are hiding under cover of night or walking about in the day: ¹¹each person has guardian angels before him and behind, watching over him by God’s command. God does not change the condition of a people [for the worse]^a unless they change what is in themselves, but if He wills harm on a people, no one can ward it off—apart from Him, they have no protector.

¹²It is He who shows you the lightning, inspiring fear and hope; He builds up the clouds heavy with rain; ¹³the thunder sounds His praises, as do the angels in awe of Him; He sends thunderbolts to strike whoever He will. Yet still they dispute about God—He has mighty plans. ¹⁴The only true prayer is to Him: those they pray to besides Him give them no answer any more than water reaches the mouth of someone who simply stretches out his hands for it—it cannot do so: the prayers of the disbelievers are all in vain. ¹⁵All that are in heaven and earth submit^b to God alone, willingly or unwillingly, as do their shadows in the mornings and in the evenings.

¹⁶Say [Prophet], ‘Who is Lord of the heavens and the earth?’ Say, ‘God.’ Say, ‘Why do you take protectors other than Him, who can neither benefit nor harm even themselves?’ Say, ‘Are the blind equal to those who can see? And are the depths of darkness equal to the light?’ Have the partners they assign to God created anything like His creation so that their creation is indistinguishable from His? Say, ‘God is the Creator of all things: He is the One, the All Compelling.’ ¹⁷He sends water from the sky that fills riverbeds to overflowing, each according to its measure. The stream carries on its surface a growing layer of froth, like the froth that appears when people melt metals in the fire to make ornaments and tools: in this way God illustrates truth and falsehood—the froth disappears, but what is of benefit to people stays behind—this is how God makes illustrations. ¹⁸There will be the best of rewards for those who

respond to their Lord; those who do not respond would willingly give away the earth's contents twice over, if they had it, in order to ransom themselves, so terrible will be their reckoning. Hell will be their home, and their bed wretched.

¹⁹Can someone who knows that the revelation from your Lord is the Truth be equal to someone who is blind [to it]? Only those with understanding will take it to heart; ²⁰those who fulfil the agreements they make in God's name and do not break their pledges; ²¹who join together what God commands to be joined; who are in awe of their Lord and fear the harshness of the Reckoning; ²²who remain steadfast through their desire for the face of their Lord; who keep up the prayer; who give secretly and openly from what We have provided for them; who repel evil with good. These will have the reward of the [true] home: ²³they will enter perpetual Gardens, along with their righteous ancestors, spouses, and descendants; the angels will go in to them from every gate, ²⁴'Peace be with you, because you have remained steadfast. What an excellent reward is this home of yours!' ²⁵But there will be rejection for those who break their confirmed agreements made in God's name, who break apart what God has commanded to be joined and who spread corruption on earth: theirs is the dreadful home— ²⁶God gives abundantly to whoever He will, and sparingly to whoever He will—and though they may revel in the life of this world, it is but a fleeting comfort compared with the Life to come.

²⁷The disbelievers say, ‘Why has no miracle been sent down to him from his Lord?’ [Prophet], say, ‘God leaves whoever He will to stray, and guides to Himself those who turn towards Him,’ ²⁸those who have faith and whose hearts find peace in the remembrance of God—truly it is in the remembrance of God that hearts find peace—²⁹those who believe and do righteous deeds: joy awaits these, and their final homecoming will be excellent.’ ³⁰So We have sent you [Prophet] to a community—other communities passed away long before them—to recite to them what We reveal to you. Yet they disbelieve in the Lord of Mercy. Say, ‘He is my Lord: there is no god but Him. I put my trust in Him and to Him is my return.’ ³¹If there were ever to be a Qur’an with which mountains could be moved, the earth shattered, or the dead made to speak [it would have been this one], [a](#) but everything is truly in God’s hands. Do the believers not realize that if God had so willed, He could have guided all mankind? As for the disbelievers, because of their misdeeds, disaster will not cease to afflict them or fall close to their homes until God’s promise is fulfilled: God never fails to keep His promise.

³²Many messengers before you [Muhammad] were mocked, but I granted respite to the disbelievers: in the end, I took them to task—how terrible My punishment was! ³³Is He who stands over every soul marking its action [in need of any partner]? Yet they ascribe partners to God. Say, ‘Name them,’ or, ‘Can you tell Him about something on the earth He does not know to exist, or is this just a display of words?’ But the things they devise are made alluring to

the disbelievers and they are barred from the [right] path: no one can guide those God leaves to stray. ³⁴There is a torment for them in this world, but the torment of the Hereafter will be harder—no one will defend them against God.

³⁵Here is a picture of the Garden that those mindful of God have been promised: flowing streams and perpetual food and shade. This is the reward that awaits those who are mindful of God; the disbelievers' reward is the Fire. ³⁶Those to whom We sent the Scripture rejoice in what has been revealed to you [Prophet]; some factions deny parts of it. Say, 'I am commanded to worship God, and not join anything with Him in worship: to Him I call [others] and to Him I shall return.' ³⁷So We have sent down the Qur'an to give judgement in the Arabic language. If you were to follow their desires, after the knowledge that has come to you, you would have no one to guard you or protect you from God. ³⁸We sent messengers before you and gave them wives and offspring; no messenger was given the power to produce a miracle except with God's permission. There was a Scripture for every age:^a ³⁹God erases or confirms whatever He will, and the source of Scripture is with Him. ⁴⁰Whether We let you [Prophet] see part of what We threaten them with, or cause you to die [before that], your duty is only to deliver the message: the Reckoning is Ours. ⁴¹Do they not see how We come to [their] land and shrink its borders? God decides—no one can reverse His decision—and He is swift in reckoning. ⁴²Those before them also schemed, but the overall scheme belongs to God: He

knows what each soul does. In the end, the disbelievers will find out who will have the excellent home. ⁴³They say, ‘You have not been sent.’ Say, ‘God is sufficient witness between me and you: all knowledge of the Scripture comes from Him.’^a

^a Cf. 8: 53; 16: 112.

^b Or ‘prostrate’: shadows submit to God’s laws in nature and also stretch out on the ground as if prostrating. *Sajada* has both meanings.

^a Or ‘[they still would not believe]’.

^a Another interpretation is ‘there is a time decreed for everything’.

^a Alternatively, ‘God—and those who have [true] knowledge of the Scripture—are sufficient witness between us.’

14. ABRAHAM

A Meccan sura named after Abraham (verses 35–41), who prays to God that Mecca may be made prosperous so that its people may be thankful and continue to worship God. The ungrateful are condemned, and the grateful commended, throughout the sura. Abraham also asks that he and his descendants may be protected from idol-worship. This serves to remind the Meccans that they should shun the worship of idols. So the Meccans should be grateful and shun idolatry.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Alif Lam Ra*

This is a Scripture which We have sent down to you [Prophet] so that, with their Lord's permission, you may bring people from the depths of darkness into light, to the path of the Almighty, the Praiseworthy One, ²God, to whom everything in the heavens and earth belongs. How terrible will be the torment of those who ignore [Him], ³those who prefer the life of this world over the life to come, who turn others from God's way, trying to make it crooked: such people have gone far astray. ⁴We have never sent a messenger who did not use his own people's language to make things clear for them.

But still God leaves whoever He will to stray, and guides whoever He will: He is the Almighty, the All Wise.

⁵So We sent Moses with Our signs: ‘Bring out your people from the depths of darkness into light. Remind them of the Days of God:^a there truly are signs in this for every steadfast, thankful person.’

⁶And so Moses said to his people, ‘Remember God’s blessing on you when He saved you from Pharaoh’s people, who were inflicting terrible suffering on you, slaughtering your sons and sparing only your women—that was a severe test from your Lord! ⁷Remember that He promised, “If you are thankful, I will give you more, but if you are thankless, My punishment is terrible indeed.” ’ ⁸And Moses said, ‘Even if you, together with everybody else on earth, are thankless, God is self-sufficient, worthy of all praise.’

⁹Have you [disbelievers] not heard about those who went before you, the people of Noah, ‘Ad, Thamud, and those after them, known only to God? Their messengers came to them with clear proof, but they tried to silence them,^a saying, ‘We do not believe the message you were sent. We have disturbing doubts about what you are asking us to do.’ ¹⁰Their messengers answered, ‘Can there be any doubt about God, the Creator of the heavens and earth? He calls you to Him in order to forgive you your sins and let you enjoy your life until the appointed hour.’ But they said, ‘You are only men like us. You want to turn us away from what our forefathers used to worship. Bring us clear proof then, [if you can].’ ¹¹Their messengers answered, ‘True, we are only men like you, but God favours

whichever of His servants He chooses. We cannot bring you any proof unless God permits it, so let the believers put all their trust in Him— ¹²why should we not put our trust in God when it is He who has guided us to the ways we follow? We shall certainly bear steadfastly whatever harm you do to us. Let anyone who trusts, trust in God.’

¹³The disbelievers said to their messengers, ‘We shall expel you from our land unless you return to our religion.’ But their Lord inspired the messengers: ‘We shall destroy the evildoers, ¹⁴and leave you to dwell in the land after them. This reward is for those who are in awe of meeting Me, and of My warnings.’ ¹⁵They asked God to decide, and every obstinate tyrant failed— ¹⁶Hell awaits each one; he will be given foul water to drink, ¹⁷which he will try to gulp but scarcely be able to swallow; death will encroach on him from every side, but he will not die; more intense suffering will lie ahead of him. ¹⁸The deeds of those who reject their Lord are like ashes that the wind blows furiously on a stormy day: they have no power over anything they have gained. This is to stray far, far away.

¹⁹[Prophet], do you not see that God created the heavens and the earth for a purpose? He could remove all of you and replace you with a new creation if He wished to: ²⁰that is not difficult for God. ²¹When they all appear before Him, the weak will say to the power-seekers, ‘We were your followers. Can you protect us from any of God’s punishment?’ They will reply, ‘If God had guided us, we would have guided you. It makes no difference now whether we

rage or endure with patience: there is no escape.’ ²²When everything has been decided, Satan will say, ‘God gave you a true promise. I too made promises but they were false ones: I had no power over you except to call you, and you responded to my call, so do not blame me; blame yourselves. I cannot help you, nor can you help me. I reject the way you associated me with God before.’ A bitter torment awaits such wrongdoers, ²³but those who believed and did good deeds will be brought into Gardens graced with flowing streams, there to remain with their Lord’s permission: their greeting there is ‘Peace’.

²⁴[Prophet], do you not see how God makes comparisons? A good word is like a good tree whose root is firm and whose branches are high in the sky, ²⁵yielding constant fruit by its Lord’s leave—God makes such comparisons for people so that they may reflect— ²⁶but an evil word is like a rotten tree, uprooted from the surface of the earth, with no power to endure. ²⁷God will give firmness to those who believe in the firmly rooted word, ^a both in this world and the Hereafter, but the evildoers He leaves to stray: God does whatever He will.

²⁸[Prophet], do you not see those who, in exchange for God’s favour, offer only ingratitude and make their people end up in the home of ruin, Hell, ²⁹where they burn? What an evil place to stay! ³⁰They set up [false deities] as God’s equals to lead people astray from His path. Say, ‘Take your pleasure now, for your destination is the Fire.’ ³¹Tell My servants who have believed to keep up the

prayer and give, secretly and in public, out of what We have provided them, before a Day comes when there will be no trading or friendship.

³²It is God who created the heavens and earth, who has sent down water from the sky and with it brought forth produce to nourish you; He has made ships useful to you, sailing the sea by His command, and the rivers too; ³³He has made the sun and the moon useful to you, steady on their paths; He has made the night and day useful to you ³⁴and given you some of everything you asked Him for. If you tried to count God's favours you could never calculate them: man is truly unjust and ungrateful.

³⁵Remember when Abraham said, 'Lord, make this town safe! Preserve me and my offspring from idolatry, ³⁶Lord, the [idols] have led many people astray! Anyone who follows me is with me, but as for anyone who disobeys me— You are surely forgiving and merciful. ³⁷Our Lord, I have settled some of my offspring in an uncultivated valley, close to Your Sacred House, Lord, so that they may keep up the prayer. Make people's hearts turn to them, and provide them with produce, so that they may be thankful. ³⁸Our Lord, You know well what we conceal and what we reveal: nothing at all is hidden from God, on earth or in heaven. ³⁹Praise be to God, who has granted me Ishmael and Isaac in my old age: my Lord hears all requests! ⁴⁰Lord, grant that I and my offspring may keep up the prayer. Our Lord, accept my request. ⁴¹Our Lord, forgive me, my parents, and the believers on the Day of Reckoning.'

⁴²Do not think [Prophet] that God is unaware of what the disbelievers^a do: He only gives them respite until a Day when their eyes will stare in terror. ⁴³They will rush forward, craning their necks, unable to divert their eyes, a gaping void in their hearts. ⁴⁴So warn people of the Day when punishment will come to them, and when the disbelievers will say, ‘Our Lord, give us a little more time: we shall answer Your call and follow the messengers.’ Did you [disbelievers] not swear in the past that your power would have no end? ⁴⁵You lived in the same places as others who wronged themselves before, and you were clearly shown how We dealt with them— We gave you many examples. ⁴⁶They made their plots, but, even if their plots had been able to move mountains, God had the answer.

⁴⁷So do not think [Prophet] that God will break His promise to His messengers: He is mighty, and capable of retribution. ⁴⁸One Day — when the earth is turned into another earth, the heavens into another heaven, and people all appear before God, the One, the Overpowering— ⁴⁹you [Prophet] will see the guilty on that Day, bound together in fetters, ⁵⁰in garments of pitch, faces covered in fire. ⁵¹[All will be judged] so that God may reward each soul as it deserves: God is swift in His reckoning.

⁵²This is a message to all people, so that they may be warned by it, and know that He is the only God, and so that those who have minds may take heed.

^a The times when God singled them out for special favour or tribulation (cf. 2: 30–61).

^a Literally ‘they pushed their hands into the prophets’ mouths’.

^a Possibly the Scripture, firmly rooted in knowledge from God.

^a This is an instance where *dhalimun* means ‘disbelievers’, see verse 44 and 31: 11, 13.

15. AL-HIJR

A Meccan sura which takes its title from the reference to the people of al-Hijr (verses 80–4). These are an example of the many who disbelieved and rejected their prophets. Each has its own time for punishment so the Prophet should bear patiently, not grieve over what the disbelievers say, and continue with his worship. The sura uses the example of nature and Iblis's insistence on corrupting people to show, in turn, God's grace and the danger Satan personifies.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Alif Lam Ra*

These are the verses of the Scripture, a Qur'an that makes things clear. ²The disbelievers may well come to wish they had submitted to God, ³so [Prophet] leave them to eat and enjoy themselves. Let [false] hopes distract them: they will come to know. ⁴Never have We destroyed a community that did not have a set time; ⁵no community can bring its time forward, nor delay it. ⁶They say, 'Receiver of this Qur'an! You are definitely mad. ⁷Why do you not bring us the angels, if you are telling the truth?' ⁸But We send down the angels only to bring justice and then these people will not be reprieved. ⁹We have sent down the Qur'an Ourselves, and We Ourselves

will guard it. Even before you [Prophet], ¹⁰We sent messengers among the various communities of old, ¹¹but they mocked every single messenger that came to them: ¹²in this way We make the message slip through the hearts of evildoers. ¹³They will not believe in it. That was what happened with the peoples of long ago, ¹⁴and even if We opened a gateway into the sky for them and they rose through it, higher and higher, ¹⁵they would still say, ‘Our eyes are hallucinating. We are bewitched.’

¹⁶We have set constellations up in the sky and made it beautiful for all to see, ¹⁷and guarded it from every stoned satan:^a ¹⁸any eavesdropper will be pursued by a clearly visible flame. ¹⁹As for the earth, We have spread it out, set firm mountains on it, and made everything grow there in due balance. ²⁰We have provided sustenance in it for you and for all those creatures for whom you do not provide. ²¹There is not a thing whose storehouses are not with Us. We send it down only according to a well-defined measure: ²²We send the winds to fertilize, and We bring down water from the sky for you to drink—you do not control its sources. ²³It is We who give life and death; it is We who inherit [everything]. ²⁴We know exactly those of you who come first and those who come later. ²⁵[Prophet], it is your Lord who will gather them all together: He is all wise, all knowing.

²⁶We created man out of dried clay formed from dark mud—
²⁷the jinn We created before, from the fire of scorching wind.
²⁸Your Lord said to the angels, ‘I will create a mortal out of dried

clay, formed from dark mud. ²⁹When I have fashioned him and breathed My spirit into him, bow down before him,' ³⁰and the angels all did so. ³¹But not Iblis: he refused to bow down like the others. ³²God said, 'Iblis, why did you not bow down like the others?' ³³and he answered, 'I will not bow to a mortal You created from dried clay, formed from dark mud.' ³⁴'Get out of here!' said God. 'You are an outcast, ³⁵rejected until the Day of Judgement.' ³⁶Iblis said, 'My Lord, give me respite until the Day when they are raised from the dead.' ³⁷'You have respite,' said God, ³⁸'until the Day of the Appointed Time.' ³⁹Iblis then said to God, 'Because You have put me in the wrong, I will lure mankind on earth and put them in the wrong, ⁴⁰all except Your devoted servants.' ⁴¹God said, '[Devotion] is a straight path to Me: ⁴²you will have no power over My servants, only over the ones who go astray and follow you. ⁴³Hell is the promised place for all these, ⁴⁴with seven gates, each gate having its allotted share of them. ⁴⁵But the righteous will be in Gardens with springs— ⁴⁶"Enter them in peace and safety!"— ⁴⁷and We shall remove any bitterness from their hearts: [they will be like] brothers, sitting on couches, face to face. ⁴⁸No weariness will ever touch them there, nor will they ever be expelled.' ⁴⁹[Prophet], tell My servants that I am the Forgiving, the Merciful, ⁵⁰but My torment is the truly painful one.

⁵¹Tell them too about Abraham's guests: ⁵²when they came to him and said, 'Peace,' he said, 'We are afraid of you.' ⁵³'Do not be afraid,' they said, 'We bring you good news of a son who will have

great knowledge.’ ⁵⁴He said, ‘How can you give me such news when old age has come to me? What sort of news is this?’ ⁵⁵They said, ‘We have told you the truth, so do not despair.’ ⁵⁶He said, ‘Who but the misguided despair of the mercy of their Lord?’ ⁵⁷and then asked, ‘Messengers, what is your errand?’ ⁵⁸They replied, ‘We have been sent to a people who are guilty.’ ⁵⁹But We shall save the household of Lot, ⁶⁰all except his wife: We have decreed that she will be one of those who stay behind.

⁶¹When the messengers came to the household of Lot, ⁶²he said, ‘You are strangers.’ ⁶³They said, ‘We have brought you what they said would never happen: ⁶⁴we have brought you the Truth. We speak truly, ⁶⁵so leave in the dead of the night with your household, and walk behind them. Let none of you look back. Go where you are commanded.’ ⁶⁶We made this decree known to him: the last remnants of those people would be wiped out in the morning. ⁶⁷The people of the town came along, revelling, ⁶⁸and he told them, ‘These are my guests, do not disgrace me. ⁶⁹Fear God, and do not shame me.’ ⁷⁰They answered, ‘Have we not told you not to interfere [between us and] anyone else?’ ⁷¹He said, ‘My daughters are here, if you must.’ ⁷²By your life [Prophet], they wandered on in their wild intoxication ⁷³and the blast overtook them at sunrise: ⁷⁴We turned their city upside down and rained on them a shower of clay stones. ⁷⁵There truly is a sign in this for those who can learn— ⁷⁶it is still there on the highway— ⁷⁷there truly is a sign in this for those who believe.

⁷⁸The forest-dwellers,^a too, were wrongdoers ⁷⁹and We took retribution on them; both are still there on the highway, plain for all to see. ⁸⁰The people of al-Hijr^b also rejected Our messengers: ⁸¹We gave them Our signs, but they turned their backs. ⁸²They carved out dwellings in the mountains, and lived in security— ⁸³the blast overwhelmed them early in the morning. ⁸⁴What they had gained was of no use to them.

⁸⁵We did not create the heavens and the earth and everything between them without a true purpose: the Hour will certainly come, so [Prophet] bear with them graciously. ⁸⁶Your Lord is the All Knowing Creator. ⁸⁷We have given you the seven oft-recited verses^c and the whole glorious Qur'an. ⁸⁸Do not look longingly at the good things We have given some of them to enjoy. Do not grieve over the [disbelievers], but lower your wings over the believers ⁸⁹and say, 'I am here to give plain warning,' ⁹⁰like the [warning] We have sent down for those who divide themselves into bands^a ⁹¹and abuse the Qur'an^b— ⁹²by your Lord, We will question them all ⁹³about their deeds. ⁹⁴So proclaim openly what you have been commanded [to say], and ignore the idolaters. ⁹⁵We are enough for you against all those who ridicule your message, ⁹⁶who set up another god beside God—they will come to know. ⁹⁷We are well aware that your heart is weighed down by what they say. ⁹⁸Celebrate the glory of your Lord and be among those who bow down to Him: ⁹⁹worship your Lord until what is certain comes to you.

^a See 72: 8–9.

^a Cf. 26: 176–191; 38: 13; 50: 14.

^b The tribe of Thamud who lived north of Medina. *Al-Hijr* means ‘stone city’, like Petra in Jordan.

^c According to most interpreters this refers to *al-Fatiha* ‘The Opening’ (Sura 1).

^a This refers to some disbelievers who organized themselves into groups to meet pilgrims and warn them against the Qur’an.

^b There are two interpretations of the word *‘idina* given by Razi. One is ‘parts/shreds’, the other is ‘lies/inventions’: ‘abuse’ covers both.

16. THE BEE

A Meccan sura. It takes its title from the bee (verses 68–9) inspired in its remarkable way by God. This is just one of the numerous examples given in this sura of God's grace and the many things people should be grateful for. The sura condemns the idolaters who attribute God's bounty to other powers and worship false deities. Abraham is given at the end as an example for the Muslim community to follow. Until verse 88, the sura is directed at the polytheists; from verse 90 onwards it teaches the Muslims in various ways. Verse 89 connects the two parts by naming the Prophet as witness to the believers and disbelievers of his community.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹God's Judgement is coming,^a so do not ask to bring it on sooner. Glory be to Him! He is far above anything they join with Him! ²He sends down angels with inspiration at His command, to whichever of His servants He chooses, to give [His] warning: 'There is no god but Me, so beware of Me.' ³He created the heavens and earth for a true purpose, and He is far above whatever they join with Him! ⁴He created man from a drop of fluid, and yet man openly challenges Him. ⁵And livestock—He created them too. You derive warmth and other benefits from them: you get food from them; ⁶you find beauty

in them when you bring them home to rest and when you drive them out to pasture. ⁷They carry your loads to lands you yourselves could not reach without great hardship—truly your Lord is kind and merciful— ⁸horses, mules, and donkeys for you to ride and use for show, and other things you know nothing about. ⁹God points out the right path, for some paths lead the wrong way: if He wished, He could guide you all.

¹⁰It is He who sends down water for you from the sky, from which comes a drink for you, and the shrubs that you feed to your animals. ¹¹With it He grows for you grain, olives, palms, vines, and all kinds of other crops. There truly is a sign in this for those who reflect. ¹²By His command He has made the night and day, the sun, moon, and stars all of benefit to you. There truly are signs in this for those who use their reason. ¹³He has made of benefit to you the many-coloured things He has multiplied on the earth. There truly are signs in this for those who take it to heart. ¹⁴It is He who made the sea of benefit to you: you eat fresh fish from it and bring out jewellery to wear; you see the ships cutting through its waves so that you may go in search of His bounty and give thanks. ¹⁵He has made mountains stand firm on the earth, to prevent it shaking under you, and rivers and paths so that you may find your way, ¹⁶and landmarks and stars to guide people. ¹⁷Can He who creates be compared to one who cannot create? Why do you not take heed?

¹⁸If you tried to count God's blessings, you could never take them all in: He is truly most forgiving and most merciful. ¹⁹He knows

what you conceal and what you reveal. ²⁰Those they invoke beside God create nothing; they are themselves created. ²¹They are dead, not living. They do not know when they will be raised up. ²²Your God is the One God. As for those who deny the life to come, their hearts refuse to admit the truth and they are arrogant. ²³There is no doubt that God knows what they conceal and what they reveal. He does not love the arrogant.

²⁴When they are asked, ‘What has your Lord sent down?’ they say, ‘Ancient fables.’ ²⁵On the Day of Resurrection they will bear the full weight of their own burden, as well as some of the burden of those they misled with no true knowledge. How terrible their burden will be! ²⁶Those who went before them also schemed, but God attacked the very foundations of what they built. The roof fell down on them: punishment came on them from unimagined directions. ²⁷In the end, on the Day of Resurrection, He will shame them, saying, ‘Where are these “partners” of Mine on whose account you opposed [Me]?’ Those given knowledge will say, ‘Shame and misery on the disbelievers today!’ ²⁸Those whose lives the angels take while they are wronging themselves will show submission: ‘We were doing no evil.’ ‘Yes you were: God knows fully everything that you have done, ²⁹so enter the gates of Hell. There you will remain—the home of the arrogant is evil indeed.’

³⁰But when the righteous are asked, ‘What has your Lord sent down?’ they will say, ‘All that is good.’ There is good in this present world for those who do good, but their home in the Hereafter is far

better: the home of the righteous is excellent. ³¹They will enter perpetual Gardens graced with flowing streams. There they will have everything they wish. This is the way God rewards the righteous, ³²those whose lives the angels take in a state of goodness. They will say to them, 'Peace be upon you. Enter the Garden as a reward for what you have done.' ³³Are the disbelievers waiting only for the angels to come to them, or your Lord's Judgement? Those who went before them did the same. God did not wrong them; they wronged themselves. ³⁴So the evil they had done hit them and the very thing they had mocked surrounded them.

³⁵Those who worshipped others alongside God say, 'If God had willed, we would not have worshipped anything but Him, nor would our fathers. We would not have declared anything forbidden without His sanction.' Those before them said the same. Are the messengers obliged to do anything other than deliver [their message] clearly? ³⁶We sent a messenger to every community, saying, 'Worship God and shun false gods.' Among them were some God guided; misguidance took hold of others. So travel through the earth and see what was the fate of those who denied the truth. ³⁷Though you [Prophet] may be eager to guide them, God does not guide those who misguide [others],^a nor will they have anyone to help them. ³⁸They have sworn by God with their strongest oaths that He will not raise the dead to life. But He will— it is His binding promise, though most people do not realize it— ³⁹in order to make clear for them what they have differed about and so that the

disbelievers may realize that what they said was false. ⁴⁰When We will something to happen, all that We say is, ‘Be,’ and it is. ⁴¹As for those who emigrated in God’s cause after being wronged, We shall give them a good home in this world, but the reward of the Hereafter will be far greater, if they only knew it. ⁴²They are the ones who are steadfast and put their trust in their Lord.

⁴³[Prophet], all the messengers We sent before you were simply men to whom We had given the Revelation: you [people] can ask those who have knowledge if you do not know. ⁴⁴We sent them with clear signs and scriptures. We have sent down the message to you too [Prophet], so that you can explain to people what was sent for them, so that they may reflect.

⁴⁵Are those who plan evil so sure that God will not make the earth swallow them up, that punishment will not come on them from some unimagined direction, ⁴⁶that it will not catch them suddenly in the midst of their comings and goings— for they cannot frustrate God— ⁴⁷or that it will not catch up with them gradually? Indeed your Lord is kind and merciful. ⁴⁸Do the [disbelievers] not observe the things that God has created, how their shadows move, right and left, submitting themselves to God obediently? ⁴⁹It is to God that everything in the heavens and earth submits, every creature that moves, even the angels. They are free from arrogance: ⁵⁰they fear their Lord above them, and they do as they are commanded.

⁵¹God said, ‘Do not take two gods’— for He is the One God— ‘I alone am the One that you should hold in awe.’ ⁵²Everything in the heavens and earth belongs to Him: everlasting obedience is His right. Will you heed anyone other than God? ⁵³Whatever good things you possess come from God, and when hardship afflicts you, it is to Him alone you cry out for help, ⁵⁴yet when He has relieved you of your hardship— lo and behold!— some of you attribute partners to your Lord. ⁵⁵Let them show ingratitude for the favours We have shown them; ‘Enjoy your brief time— soon you will know.’

⁵⁶They set aside part of the sustenance We give them, for [idols] about which they have no true knowledge.^a By God! You will be questioned about your false inventions. ⁵⁷They assign daughters to God^b— may He be exalted!— and the [sons] they desire to themselves. ⁵⁸When one of them is given news of the birth of a baby girl, his face darkens and he is filled with gloom. ⁵⁹In his shame he hides himself away from his people because of the bad news he has been given. Should he keep her and suffer contempt or bury her in the dust? How ill they judge! ⁶⁰Those who do not believe in the Hereafter should have the contemptible image, and God should have the highest one:^c He is the Mighty, the One to Decide. ⁶¹If God took people to task for the evil they do, He would not leave one living creature on earth, but He reprieves them until an appointed time: when their time comes they cannot delay it for a moment nor can they bring it forward. ⁶²They attribute to God what they themselves dislike while their own tongues utter the lie that the best^a belongs to

them. Without doubt it is the Fire that belongs to them: they will be given priority there!^b

⁶³By God,^c We have sent messengers before you [Muhammad] to other communities, but Satan made their foul deeds seem alluring to them. He is the patron of these present disbelievers^d too, and a painful punishment awaits them all. ⁶⁴We have sent down the Scripture to you only to make clear to them what they differ about, and as guidance and mercy to those who believe.

⁶⁵It is God who sends water down from the sky and with it revives the earth when it is dead. There truly is a sign in this for people who listen. ⁶⁶In livestock, too, you have a lesson— We give you a drink from the contents of their bellies, between waste matter and blood, pure milk, sweet to the drinker. ⁶⁷From the fruits of date palms and grapes you take sweet juice^e and wholesome provisions. There truly is a sign in this for people who use their reason. ⁶⁸And your Lord inspired the bee, saying, ‘Build yourselves houses in the mountains and trees and what people construct. ⁶⁹Then feed on all kinds of fruit and follow the ways made easy for you by your Lord.’ From their bellies comes a drink of different colours in which there is healing for people. There truly is a sign in this for those who think.

⁷⁰It is God who has created you and in time will cause you to die. Some of you will be reduced, in old age, to a most abject state, so that, after having knowledge, they will know nothing at all: God is truly all knowing and all powerful. ⁷¹It is God who has given some

of you more provision than others. Those who have been given more are unwilling to pass their provision on to the slaves they possess so that they become their equals. How can they refuse to acknowledge God's blessings? ⁷²And it is God who has given you spouses from amongst yourselves and through them He has given you children and grandchildren and provided you with good things. How can they believe in falsehood and deny God's blessings?^a ⁷³Those they worship beside God have no power to provide anything for them from the heavens or the earth: they can do nothing. ⁷⁴So do not make up images about God: God knows and you do not.

⁷⁵God presents this illustration: a slave controlled by his master, with no power over anything, and another man We have supplied with good provision, from which he gives alms privately and openly. Can they be considered equal? All praise belongs to God, but most of them do not recognize this. ⁷⁶God presents another illustration: two men, one of them dumb, unable to do anything, a burden to his carer— whatever task he directs him to, he achieves nothing good— can he be considered equal to one who commands justice and is on the straight path? ⁷⁷All that is hidden from view in the heavens and earth belongs to God. The coming of the Hour of Judgement is like the blink of an eye, or even quicker: God has power over everything. ⁷⁸It is God who brought you out of your mothers' wombs knowing nothing, and gave you hearing and sight and minds, so that you might be thankful. ⁷⁹Do they not see the

birds made to fly through the air in the sky? Nothing holds them up except God. There truly are signs in this for those who believe. ⁸⁰It is God who has given you a place of rest in your homes and from the skins of animals made you homes that you find light [to handle] when you travel and when you set up camp; furnishings and comfort for a while from their wool, fur, and hair. ⁸¹It is God who has given you shade from what He has created, and places of shelter in the mountains; garments to protect you from the heat, and garments to protect you in your wars. In this way He perfects His blessings on you, so that you may devote yourselves to Him. ⁸²But if they turn away [Prophet], your only duty is to deliver the message clearly. ⁸³They know God's blessings, but refuse to recognize them: most of them are ungrateful.

⁸⁴The day will come when We raise up a witness from every community, when the disbelievers will not be allowed to make excuses or amends. ⁸⁵When the evildoers face punishment it will not be lightened for them nor will they be given any respite. ⁸⁶When the idolaters see the partners they joined with God they will say, 'Our Lord, these are the partners we used to invoke beside You,' but the partners will retort, 'You are liars,' ⁸⁷and on that Day they will offer total submission to God: their false deities will desert them. ⁸⁸Because of the corruption they spread, We shall add torment upon torment for those who disbelieved and barred others from the path of God.

⁸⁹The day will come when We raise up in each community a witness against them, and We shall bring you [Prophet] as a witness against these people, for We have sent the Scripture down to you explaining everything, and as guidance and mercy and good news to those who devote themselves to God.

⁹⁰God commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive. He teaches you, so that you may take heed. ⁹¹Fulfil any pledge you make in God's name and do not break oaths after you have sworn them, for you have made God your surety: God knows everything you do. ⁹²Do not use your oaths to deceive each other—like a woman who unravels the thread she has firmly spun— just because one party may be more numerous than another. God tests you with this, and on the Day of the Resurrection He will make clear to you those things you differed about.

⁹³If God so willed, He would have made you all one people, but He leaves to stray whoever He will and guides whoever He will. You will be questioned about your deeds. ⁹⁴Do not use your oaths to deceive each other lest any foot should slip after being firmly placed and lest you should taste the penalty for having hindered others from the path of God, and suffer terrible torment. ⁹⁵Do not sell for a small price any pledge made in God's name: what God has [to give] is better for you, if you only knew. ⁹⁶What you have runs out but what God has endures, and We shall certainly reward those who remain steadfast according to the best of their actions. ⁹⁷To

whoever, male or female, does good deeds and has faith, We shall give a good life and reward them according to the best of their actions.

⁹⁸[Prophet], when you recite the Qur'an, seek God's protection from the outcast, Satan. ⁹⁹He has no power over those who believe and trust in their Lord; ¹⁰⁰his power is only over those who ally themselves with him and those who, because of him, join partners with God. ¹⁰¹When We substitute one revelation for another— and God knows best what He reveals— they say, 'You are just making it up,' but most of them have no knowledge. ¹⁰²Say that the Holy Spirit^a has brought the Revelation with the Truth step by step from your Lord, to strengthen the believers and as guidance and good news to the devout. ¹⁰³We know very well that they say, 'It is a man who teaches him,' but the language of the person they maliciously allude to is foreign, while this revelation is in clear Arabic. ¹⁰⁴If people do not believe in God's revelation, God does not guide them, and a painful torment awaits them. ¹⁰⁵Falsehood is fabricated only by those who do not believe in God's revelation: they are the liars. ¹⁰⁶With the exception of those who are forced to say they do not believe, although their hearts remain firm in faith, those who reject God after believing in Him and open their hearts to disbelief will have the wrath of God upon them and a grievous punishment awaiting them. ¹⁰⁷This is because they love the life of this world more than the one to come, and God does not guide those who reject Him. ¹⁰⁸These are people whose hearts, hearing, and sight

have been closed off by God: they are heedless, ¹⁰⁹and there is no doubt that they will be the losers in the Hereafter. ¹¹⁰But to those who leave their homes after persecution, then strive and remain steadfast, your Lord will be most forgiving and most merciful to those who leave their homes after persecution, then strive and remain steadfast. ¹¹¹On the Day when every soul will come pleading for itself, every soul will be paid in full for all its actions— they will not be wronged. ¹¹²God presents the example of a town that was secure and at ease, with provisions coming to it abundantly from all places. Then it became ungrateful for God's blessings, so God afflicted it with the grip of famine and fear, for what its people had done. ¹¹³A messenger who was one of them came to them, but they called him a liar. So punishment overwhelmed them in the midst of their evildoing.

¹¹⁴So eat of the good and lawful things God has provided for you and be thankful for His blessings, ^b if it is Him that you worship. ¹¹⁵He has forbidden you only these things: carrion, blood, pig's meat, and animals over which any name other than God's has been invoked. But if anyone is forced by hunger, not desiring it nor exceeding their immediate need, God is forgiving and merciful. ¹¹⁶Do not say falsely, ^c 'This is lawful and that is forbidden,' inventing a lie about God: those who invent lies about God will not prosper— ¹¹⁷they may have a little enjoyment, but painful torment awaits them. ¹¹⁸[Prophet], We forbade the Jews what We told you about. ^a We did not wrong them; they wronged themselves. ¹¹⁹But

towards those who rashly do something wrong, and afterwards repent and make amends, your Lord is most forgiving and merciful.

¹²⁰Abraham was truly an example: devoutly obedient to God and true in faith. He was not an idolater; ¹²¹he was thankful for the blessings of God who chose him and guided him to a straight path. ¹²²We gave him blessings in this world, and he is among the righteous in the Hereafter. ¹²³Then We revealed to you [Muhammad], ‘Follow the creed of Abraham, a man of pure faith who was not an idolater.’ ¹²⁴The Sabbath was made obligatory only for those who differed about it. On the Day of Resurrection your Lord will judge between them as to their differences.

¹²⁵[Prophet], call [people] to the way of your Lord with wisdom and good teaching. Argue with them in the most courteous way, for your Lord knows best who has strayed from His way and who is rightly guided. ¹²⁶If you [believers] have to respond to an attack, make your response proportionate, but it is best to stand fast. ¹²⁷So [Prophet] be steadfast: your steadfastness comes only from God. Do not grieve over them; do not be distressed by their scheming, ¹²⁸for God is with those who are mindful of Him and who do good.

^a The Arabic verb *ata* is in the past tense to express inevitability and nearness.

^a Cf. verse 25.

^a The pagan Arabs gave part of their crops and livestock to their deities (6: 136).

^b Some of the pagan Arabs called angels the daughters of God. This is doubly blasphemous because of the contempt in which daughters were held in a warrior community, to the extent of female infanticide as described below.

^c Their image of God is that He can only have daughters, though they themselves have contempt for their daughters.

^a i.e. sons.

^b This meaning of *farata* is supported by Razi. It can also mean ‘abandoned’.

^c The disbelievers used to swear by their idols, so here God swears by Himself.

^d This refers to the disbelievers of Mecca.

^e The Arabic word *sakar* means ‘wine’, ‘juice’, or ‘vinegar’ (*al-Mu’jam al-Wasit*).

^a i.e. claim that the partners they ascribe to God are the ones to give them such blessings.

^a This refers to the Angel Gabriel.

^b Unlike the ungrateful people just mentioned.

^c Lit.: ‘utter falsely with your tongues’.

^a In an earlier revelation (see 6: 146).

17. THE NIGHT JOURNEY

A Meccan sura framed by references to the Children of Israel at the beginning, and to Pharaoh at the end. The bulk of the sura deals with the Qur'an as guidance and warning, Muhammad, and the nature of prophecy, especially the fact that he is a human being and incapable himself of producing miracles. It also warns of Iblis's promise to tempt mankind and of the fate of the disbelievers, and it gives a series of commandments (verses 22–39). The Night Journey, which gives the sura its title, is mentioned in verse 1 and again in verse 60. Towards the end of the Meccan period, God caused Muhammad, in the space of a single night, to journey from Mecca to Jerusalem and from there to heaven and back again.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Glory to Him who made His servant travel by night from the sacred place of worship^a to the furthest place of worship,^b whose surroundings We have blessed, to show him some of Our signs: He alone is the All Hearing, the All Seeing. ²We had also given Moses the Scripture, and made it a guide for the Children of Israel. 'Entrust yourselves to no one but Me, ³you descendants of those We carried with Noah: he was truly a thankful servant.'

⁴We declared to the Children of Israel in the Scripture, ‘Twice you will spread corruption in the land and become highly arrogant.’
⁵When the first of these warnings was fulfilled, We sent against you servants of Ours with great force, and they ravaged your homes. That warning was fulfilled, ⁶but then We allowed you to prevail against your enemy. We increased your wealth and offspring and made you more numerous— ⁷whether you do good or evil it is to your own souls—and when the second warning was fulfilled [We sent them] to shame your faces and enter the place of worship as they did the first time, and utterly destroy whatever fell into their power. ⁸Your Lord may yet have mercy on you, but if you do the same again, so shall We: We have made Hell a prison for those who defy [Our warning].

⁹This Qur’an does show the straightest way. It gives the faithful who do right the good news that they will have a great reward and ¹⁰warns that We have prepared an agonizing torment for those who do not believe in the world to come. ¹¹Yet man prays for harm, just as he prays for good: man is ever hasty. ¹²We made the night and the day as two signs, then darkened the night and made the daylight for seeing, for you to seek your Lord’s bounty and to know how to count the years and calculate. We have explained everything in detail. ¹³We have bound each human being’s destiny to his neck. On the Day of Resurrection, We shall bring out a record for each of them, which they will find spread wide open, ¹⁴‘Read your record. Today your own soul is enough to calculate your account.’

¹⁵Whoever accepts guidance does so for his own good; whoever strays does so at his own peril. No soul will bear another's burden, nor do We punish until We have sent a messenger. ¹⁶When We decide to destroy a town, We command those corrupted by wealth [to reform], but they [persist in their] disobedience; Our sentence is passed, and We destroy them utterly. ¹⁷How many generations We have destroyed since Noah! Your Lord knows and observes the sins of His servants well enough. ¹⁸If anyone desires [only] the fleeting life, We speed up whatever We will in it, for whoever We wish; in the end We have prepared Hell for him in which to burn, disgraced and rejected. ¹⁹But if anyone desires the life to come and strives towards it as he should, as a true believer, his striving will be thanked. ²⁰To both the latter and the former, We give some of your Lord's bounty. [Prophet], your Lord's bounty is not restricted—²¹see how We have given some more than others— but the Hereafter holds greater ranks and greater favours.

²²Set up [a](#) no other god beside God, or you will end up disgraced and forsaken. ²³Your Lord has commanded that you should worship none but Him, and that you be kind to your parents. If either or both of them reach old age with you, say no word that shows impatience with them, and do not be harsh with them, but speak to them respectfully ²⁴and lower your wing in humility towards them in kindness and say, 'Lord, have mercy on them, just as they cared for me when I was little.' ²⁵Your Lord knows best what is in your heart. If you are good, He is most forgiving to those who return to

Him. ²⁶Give relatives their due, and the needy, and travellers— do not squander your wealth wastefully: ²⁷those who squander are the brothers of Satan, and Satan is most ungrateful to his Lord— ²⁸but if, while seeking some bounty that you expect from your Lord, you turn them down, then at least speak some word of comfort to them. ²⁹Do not be tight-fisted, nor so open-handed that you end up blamed and overwhelmed with regret. ³⁰Your Lord gives abundantly to whoever He will, and sparingly to whoever He will: He knows and observes His servants thoroughly.

³¹Do not kill your children for fear of poverty^a— We shall provide for them and for you— killing them is a great sin. ³²And do not go anywhere near adultery: it is an outrage, and an evil path. ³³Do not take life, which God has made sacred, except by right: if anyone is killed wrongfully, We have given authority to the defender of his rights, but he should not be excessive in taking life, for he is already aided [by God]. ³⁴Do not go near the orphan's property,^b except with the best [intentions], until he reaches the age of maturity. Honour your pledges: you will be questioned about your pledges. ³⁵Give full measure when you measure, and weigh with accurate scales: that is better and fairer in the end. ³⁶Do not follow blindly what you do not know to be true: ears, eyes, and heart, you will be questioned about all these. ³⁷Do not strut arrogantly about the earth: you cannot break it open, nor match the mountains in height. ³⁸The evil of all these actions is hateful to your Lord.

³⁹[Prophet], this is some of the wisdom your Lord has revealed to you: do not set up another god beside God, or you will be thrown into Hell, blamed and rejected. ⁴⁰What? Has your Lord favoured you people with sons and taken daughters for Himself from the angels?^c What a monstrous thing for you to say!

⁴¹We have explained things in various ways in this Qur'an, so that such people might take notice, but it has only turned them further away. ⁴²Say, 'If there were other gods along with Him, as they say there are, then they would have tried to find a way to the Lord of the Throne.' ⁴³Glory to Him! He is far above what they say! ⁴⁴The seven heavens and the earth and everyone in them glorify Him. There is not a single thing that does not celebrate His praise, though you do not understand their praise: He is most forbearing, most forgiving.

⁴⁵[Prophet], when you recite the Qur'an, We put an invisible barrier between you and those who do not believe in the life to come. ⁴⁶We have put covers on their hearts that prevent them from understanding it, and heaviness in their ears. When you mention your Lord in the Qur'an, and Him alone, they turn their backs and run away. ⁴⁷We know best the way they listen, when they listen to you and when they confer in secret, and these wrongdoers say, 'You are only following a man who is bewitched.' ⁴⁸See what they think you are like! But they are lost and cannot find the right way. ⁴⁹They also say, 'What? When we are turned to bones and dust, shall we really be raised up in a new act of creation?' ⁵⁰Say, '[Yes] even if

you were [as hard as] stone, or iron, ⁵¹or any other substance you think hard to bring to life.’ Then they will say, ‘Who will bring us back?’ Say, ‘The One who created you the first time.’ Then they will shake their heads at you and say, ‘When will that be?’ Say, ‘It may well be very soon: ⁵²it will be the Day when He calls you, and you answer by praising Him, and you think you have stayed [on earth] only a little while.’

⁵³[Prophet], tell My servants to say what is best.^a Satan sows discord among them: Satan is a sworn enemy of man. ⁵⁴Your Lord has the most knowledge about all of you: if He pleases He will have mercy on you, and if He pleases He will punish you. [Prophet], We did not send you to take charge of them. ⁵⁵Your Lord knows best about everyone in the heavens and the earth. We gave some prophets more than others: We gave David a book [of Psalms].^b ⁵⁶Say, ‘Call upon those you claim to be deities beside God: they have no power to remove or avert any harm from you.’ ⁵⁷Those [angels]^c they pray to are themselves seeking a way to their Lord, even those who are closest to Him. They hope for His mercy and fear His torment. The torment of your Lord is much to be feared: ⁵⁸there is no community^d We shall not destroy, or punish severely, before the Day of Resurrection— this is written in the Book.^e

⁵⁹Nothing prevents Us from sending miraculous signs,^f except the fact that previous peoples denied them. We gave the people of Thamud the she-camel as a clear sign, yet they maltreated it. We send signs only to give warning. ⁶⁰[Prophet], We have told you that

your Lord knows all about human beings. The vision We showed you^a was only a test for people, as was the cursed tree [mentioned] in the Qur'an.^b We warn them, but this only increases their insolence.

⁶¹When We said to the angels, 'Bow down before Adam,' they all bowed down, but not Iblis. He retorted, 'Why should I bow down to someone You have created out of clay?' ⁶²and [then] said, 'You see this being You have honoured above me? If You reprieve me until the Day of Resurrection, I will lead all but a few of his descendants by the nose.' ⁶³God said, 'Go away! Hell will be your reward, and the reward of any of them who follow you— an ample reward. ⁶⁴Rouse whichever of them you can with your voice, muster your cavalry and infantry against them, share their wealth and their children with them, and make promises to them— Satan promises them nothing but delusion— ⁶⁵but you will have no authority over My [true] servants: Your Lord can take care of them well enough.'

⁶⁶ [People], it is your Lord who makes ships go smoothly for you on the sea so that you can seek His bounty: He is most merciful towards you. ⁶⁷When you get into distress at sea, those you pray to besides Him desert you, but when He brings you back safe to land you turn away: man is ever ungrateful. ⁶⁸Can you be sure that God will not have you swallowed up into the earth when you are back on land, or that He will not send a sandstorm against you? Then you will find no one to protect you. ⁶⁹Or can you be sure that He will not send you back out to sea, and send a violent storm against you

to drown you for being so ungrateful? You will find no helper against Us there. ⁷⁰We have honoured the children of Adam and carried them by land and sea; We have provided good sustenance for them and favoured them specially above many of those We have created.

⁷¹On the Day when We summon each community, along with its leader,^c those who are given their record in their right hand will read it [with pleasure].^a But no one will be wronged in the least: ⁷²those who were blind in this life will be blind in the Hereafter, and even further off the path. ⁷³[Prophet], the disbelievers almost tempted you away from what We revealed to you, so that you would have invented some other revelation and attribute it to Us and then they would have taken you as a friend. ⁷⁴If We had not made you stand firm, you would almost have inclined a little towards them. ⁷⁵In that case, We would have made you taste a double punishment in this life, and a double punishment after death and then you would have found no one to help you against Us. ⁷⁶They planned to scare you off the land, but they would not have lasted for more than a little while after you. ⁷⁷Such was Our way with the messengers We sent before you, and you will find no change in Our ways.

⁷⁸So perform the regular prayers in the period from the time the sun is past its zenith till the darkness of the night, and [recite] the Qur'an at dawn— dawn recitation is always witnessed^b—⁷⁹ and during the night wake up and pray, as an extra offering of your own, so that your Lord may raise you to a [highly] praised status.

⁸⁰Say, ‘My Lord, make me go in truthfully, and come out truthfully, and grant me supporting authority from You.’ ⁸¹And say, ‘The truth has come, and falsehood has passed away: falsehood is bound to pass away.’

⁸²We send down the Qur’an as healing and mercy to those who believe; as for those who disbelieve, it only increases their loss. ⁸³When We favour man he turns arrogantly to one side, but when harm touches him, he falls into despair. ⁸⁴Say, ‘Everyone does things their own way, but your Lord is fully aware of who follows the best-guided path.’

⁸⁵[Prophet], they ask you about the Spirit. Say, ‘The Spirit is part of my Lord’s domain. You have only been given a little knowledge.’ ⁸⁶If We pleased, We could take away what We have revealed to you — then you would find no one to plead for you against Us— ⁸⁷if it were not for your Lord’s mercy: His favour to you has been truly great. ⁸⁸Say, ‘Even if all mankind and jinn came together to produce something like this Qur’an, they could not produce anything like it, however much they helped each other.’ ⁸⁹In this Qur’an, We have set out all kinds of examples for people, yet most of them persist in disbelieving. ⁹⁰They say, ‘We will not believe for you [Muhammad] until you make a spring gush out of the ground for us; ⁹¹or until you have a garden of date palms and vines, and make rivers pour through them; ⁹²or make the sky fall on us in pieces, as you claimed will happen; or bring God and the angels before us face to face; ⁹³or have a house made of gold; or ascend into the sky—even then, we

will not believe in your ascension until you send a real book down for us to read.’ Say, ‘Glory be to my Lord! Am I anything but a mortal, a messenger?’ ⁹⁴The only thing that kept these people from believing, when guidance came to them, was that they said, ‘How could God have sent a human being as a messenger?’ ⁹⁵Say, ‘If there were angels walking about on earth, feeling at home, We would have sent them an angel from Heaven as a messenger.’ ⁹⁶Say, ‘God is witness enough between me and you. He knows and observes His servants well.’

⁹⁷[Prophet], anyone God guides is truly guided, and you will find no protector other than Him for anyone He leaves astray. On the Day of Resurrection We shall gather them, on their faces, blind, dumb, and deaf. Hell will be their Home. Whenever the Fire goes down, We shall make it blaze more fiercely for them. ⁹⁸This is what they will get for rejecting Our signs and saying, ‘What? When we are turned to bones and dust, how can we be raised in a new act of creation?’ ⁹⁹Do they not see that God, who created the heavens and earth, can create the likes of them [anew]? He has ordained a time for them—there is no doubt about that—but the evildoers refuse everything except disbelief.

¹⁰⁰Say, ‘If you possessed the very stores of my Lord’s bounty, you would hold them back in your fear of giving: man is ever grudging.’^{[a](#)}

¹⁰¹In the past, We gave Moses nine clear signs—ask the Children of Israel. When Moses came to [the Egyptians], Pharaoh said to him, ‘Moses, I think you are bewitched.’ ¹⁰²He said, ‘You know very well

that only the Lord of the heavens and earth could have sent these signs as clear proof. I think that you, Pharaoh, are doomed.’ ¹⁰³So he wanted to wipe them off the [face of the] earth, but We drowned him and those with him. ¹⁰⁴After his death, We told the Children of Israel, ‘Live in the land, and when the promise of the Hereafter is fulfilled, We shall bring you to the assembly of all people.’

¹⁰⁵We sent down the Qur’an with the truth, and with the truth it has come down—[Prophet], We sent you only to give good news and warning— ¹⁰⁶it is a recitation that We have revealed in parts, so that you can recite it to people at intervals; We have sent it down little by little. ¹⁰⁷Say, ‘Whether you believe it or not, those who were given knowledge earlier fall down on their faces when it is recited to them, ¹⁰⁸and say, “Glory to our Lord! Our Lord’s promise has been fulfilled.” ¹⁰⁹They fall down on their faces, weeping, and [the Qur’an] increases their humility.’ ¹¹⁰Say [to them], ‘Call on God, or on the Lord of Mercy—whatever names you call Him, the best names belong to Him.’ [Prophet], do not be too loud in your prayer, or too quiet, but seek a middle way ¹¹¹and say, ‘Praise belongs to God, who has no child nor partner in His rule. He is not so weak as to need a protector. Proclaim His limitless greatness!’

^a In Mecca.

^b In Jerusalem.

^a This verb is addressed to mankind as a whole (Razi).

^a See 81 : 8–9.

^b Cf. 4 : 2.

^c See also 16 : 57–62.

^a In arguing about religion and proving it as God has shown here. See 16: 125; 29: 46.

^b See also 4: 163–6.

^c See verse 40.

^d Of evildoers. See 18: 16; 7: 101.

^e God's divine Record.

^f See 2: 118 for signs demanded by those without knowledge.

^a The vision he was shown on the Night Journey.

^b Said to refer to the tree of Zaqqum in Hell (see 56: 52; 44:43–6). The eater will curse its fruits (Razi). Both the vision and the tree in Hell were objects of derision for the disbelievers.

^c See 16: 89.

^a Cf. 69: 19–24.

^b By the angels. See Bukhari, *Sahih*, 'Mawaqit', 16.

^a The disbelievers begrudged the fact that the prophethood was given to Muhammad: cf. 4: 53–5.

18. THE CAVE

A Meccan sura which gets its name from the Sleepers of the Cave, whose story takes a prominent place in the sura (verses 9–26). This sura also deals with two other stories: Moses' meeting with an unidentified figure (verses 60–82), and the story of Dhu 'l-Qarnayn (verses 83–99). A parable is put forward for the people of Mecca: the parable of the luscious gardens belonging to an arrogant and ungrateful man, which God reduces to dust. The sura opens and closes with references to the Qur'an itself.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Praise be to God, who sent down the Scripture to His servant and made it unerringly straight, ²warning of severe punishment from Him, and giving glad news to the believers who do good deeds—an excellent reward ³that they will always enjoy. ⁴It warns those people who assert, 'God has offspring.'^a ⁵They have no knowledge about this, nor did their forefathers—it is a monstrous assertion that comes out of their mouths: what they say is nothing but lies. ⁶But [Prophet] are you going to worry yourself to death over them if they do not believe in this message? ⁷We have adorned the earth

with attractive things so that We may test people to find out which of them do best, ⁸but We shall reduce all this to barren dust.

⁹[Prophet], do you find the Companions in the Cave and al-Raqim^b so wondrous, among all Our other signs? ¹⁰When the young men sought refuge in the cave and said, ‘Our Lord, grant us Your mercy, and find us a good way out of our ordeal,’ ¹¹We sealed their ears [with sleep] in the cave for years. ¹²Then We woke them so that We could make clear which of the two parties^c was better able to work out how long they had been there.

¹³[Prophet], We shall tell you their story as it really was. They were young men who believed in their Lord, and We gave them more and more guidance. ¹⁴We gave strength to their hearts when they stood up and said, ‘Our Lord is the Lord of the heavens and earth. We shall never call upon any god other than Him, for that would be an outrageous thing to do. ¹⁵These people of ours have taken gods other than Him. Why do they not produce clear evidence about them? Who could be more unjust than someone who makes up lies about God? ¹⁶Now that you have left such people, and what they worshipped instead of God, take refuge in the cave. God will shower His mercy on you and make you an easy way out of your ordeal.’

¹⁷You could have seen the [light of the] sun as it rose, moving away to the right of their cave, and when it set, moving away to the left of them, while they lay in the wide space inside the cave. (This is one of God’s signs: those people God guides are rightly guided,

but you will find no protector to lead to the right path those He leaves to stray.) ¹⁸You would have thought they were awake, though they lay asleep. We turned them over, to the right and the left, with their dog stretching out its forelegs at the entrance. If you had seen them, you would have turned and run away, filled with fear of them.

¹⁹In time We woke them, and they began to question one another. One of them asked, ‘How long have you been here?’ and [some] answered, ‘A day or part of a day,’ but then [others] said, ‘Your Lord knows best how long you have been here. One of you go to the city with your silver coins, find out where the best food is there, and bring some back. But be careful not to let anyone know about you: ²⁰if they found you out, they would stone you or force you to return to their religion, where you would never come to any good.’

²¹In this way We brought them to people’s attention so that they might know that God’s promise [of resurrection] is true and that there is no doubt about the Last Hour, [though] people argue among themselves. [Some] said, ‘Construct a building over them: their Lord knows best about them.’ Those who prevailed said, ‘We shall build a place of worship over them.’ ²²[Some] say, ‘The sleepers were three, and their dog made four,’ others say, ‘They were five, and the dog made six’—guessing in the dark—and some say, ‘They were seven, and their dog made eight.’ Say [Prophet], ‘My Lord knows best how many they were.’ Only a few have real knowledge about them, so do not argue, but stick to what is clear, and do not ask any of these

people about them; ²³do not say of anything, ‘I will do that tomorrow,’^a ²⁴without adding, ‘God willing,’ and, whenever you forget, remember your Lord and say, ‘May my Lord guide me closer to what is right.’ ²⁵[Some say], ‘The sleepers stayed in their cave for three hundred years,’ some added nine more. ²⁶Say [Prophet], ‘God knows best how long they stayed.’ His is the knowledge of all that is hidden in the heavens and earth—How well He sees! How well He hears!—and they have no one to protect them other than Him; He does not allow anyone to share His rule.

²⁷[Prophet], follow what has been revealed to you of your Lord’s Scripture: there is no changing His words, nor can you find any refuge except with Him. ²⁸Content yourself with those who pray to their Lord morning and evening, seeking His approval, and do not let your eyes turn away from them out of desire for the attractions of this worldly life:^b do not yield to those whose hearts We have made heedless of Our Qur’an, those who follow their own low desires, those whose ways are unbridled. ²⁹Say, ‘Now the truth has come from your Lord: let those who wish to believe in it do so, and let those who wish to reject it do so.’ We have prepared a Fire for the wrongdoers that will envelop them from all sides. If they call for relief, they will be relieved with water like molten metal, scalding their faces. What a terrible drink! What a painful resting place! ³⁰As for those who believe and do good deeds—We do not let the reward of anyone who does a good deed go to waste— ³¹they will have Gardens of lasting bliss graced with flowing streams. There they will

be adorned with bracelets of gold. There they will wear green garments of fine silk and brocade. There they will be comfortably seated on soft chairs. What a blessed reward! What a pleasant resting place!

³²Tell them the parable of two men: for one of them We made two gardens of grape vines, surrounded them with date palms, and put corn fields in between; ³³both gardens yielded fruit and did not fail in any way; We made a stream flow through them, ³⁴and so he had abundant fruit. One day, while talking to his friend, he said, ‘I have more wealth and a larger following than you.’ ³⁵He went into his garden and wronged himself by saying, ‘I do not think this will ever perish, ³⁶or that the Last Hour will ever come—even if I were to be taken back to my Lord, I would certainly find something even better there.’ ³⁷His companion retorted, ‘Have you no faith in Him who created you from dust, from a small drop of fluid, then shaped you into a man? ³⁸But, for me, He is God, my Lord, and I will never set up any partner with Him. ³⁹If only, when you entered your garden, you had said, “This is God’s will. There is no power not [given] by God.” Although you see I have less wealth and offspring than you, ⁴⁰my Lord may well give me something better than your garden, and send thunderbolts on your garden from the sky, so that it becomes a heap of barren dust; ⁴¹or its water may sink so deep into the ground that you will never be able to reach it again.’ ⁴²And so it was: his fruit was completely destroyed, and there he was, wringing his hands over what he had invested in it, as it drooped on

its trellises, and saying, ‘I wish I had not set up any partner to my Lord.’ ⁴³He had no forces to help him other than God—he could not even help himself. ⁴⁴In that situation, the only protection is that of God, the True God: He gives the best rewards and the best outcome.

⁴⁵Tell them, too, what the life of this world is like: We send water down from the skies and the earth’s vegetation absorbs it, but soon the plants turn to dry stubble scattered about by the wind: God has power over everything. ⁴⁶Wealth and children are the attractions of this worldly life, but lasting good works have a better reward with your Lord and give better grounds for hope. ⁴⁷One day We shall make the mountains move, and you will see the earth as an open plain. We shall gather all people together, leaving no one. ⁴⁸They will be lined up before your Lord: ‘Now you have come to Us as We first created you, although you claimed We had not made any such appointment for you.’ ⁴⁹The record of their deeds will be laid open and you will see the guilty, dismayed at what they contain, saying, ‘Woe to us! What a record this is! It does not leave any deed, small or large, unaccounted for!’ They will find everything they ever did laid in front of them: your Lord will not be unjust to anyone.

⁵⁰We said to the angels, ‘Bow down before Adam,’ and they all bowed down, but not Iblis: he was one of the jinn and he disobeyed his Lord’s command. Are you [people] going to take him and his offspring as your masters instead of Me, even though they are your enemies? What a bad bargain for the evildoers! ⁵¹I did not make them witnesses to the creation of the heavens and earth, nor to their

own creation; I do not take as My supporters those who lead others astray. ⁵²On the Day God will say, ‘Call on those you claimed were My partners,’ they will call them but they will not answer; We shall set a deadly gulf between them. ⁵³The evildoers will see the Fire and they will realize that they are about to fall into it: they will find no escape from it.

⁵⁴In this Qur’an We have presented every kind of description for people but man is more contentious than any other creature. ⁵⁵Now that guidance has come to them, what stops these people believing and asking forgiveness from their Lord before the fate of earlier peoples annihilates them or their torment confronts them? ⁵⁶We only send messengers to bring good news and to deliver warning, yet the disbelievers seek to refute the truth with false arguments and make fun of My messages and warnings. ⁵⁷Who could be more wrong than the person who is reminded of his Lord’s messages and turns his back on them, ignoring what his hands are storing up for him [in the Hereafter]? We have put covers over their hearts, so they cannot understand the Qur’an, and We put heaviness in their ears: although you call them to guidance [Prophet] they will never accept it. ⁵⁸Your Lord is the Most Forgiving, and full of mercy: if He took them to task for the wrongs they have done, He would hasten their punishment on. They have an appointed time from which they will have no escape, ⁵⁹[just like] the former communities We destroyed for doing wrong: We set an appointed time for their destruction.

⁶⁰Moses said to his servant, 'I will not rest until I reach the place where the two seas meet, even if it takes me years!' ⁶¹but when they reached the place where the two seas meet, they had forgotten all about their fish, which made its way into the sea and swam away. ⁶²They journeyed on, and then Moses said to his servant, 'Give us our lunch! This journey of ours is very tiring,' ⁶³and [the servant] said, 'Remember when we were resting by the rock? I forgot the fish—Satan made me forget to pay attention to it—and it [must have] made its way into the sea.' 'How strange!' ⁶⁴Moses said, 'Then that was the place we were looking for.' So the two turned back, retraced their footsteps, ⁶⁵and found one of Our servants—a man to whom We had granted Our mercy and whom We had given knowledge of Our own. ⁶⁶Moses said to him, 'May I follow you so that you can teach me some of the right guidance you have been taught?' ⁶⁷The man said, 'You will not be able to bear with me patiently. ⁶⁸How could you be patient in matters beyond your knowledge?' ⁶⁹Moses said, 'God willing, you will find me patient. I will not disobey you in any way.' ⁷⁰The man said, 'If you follow me then, do not query anything I do before I mention it to you myself.'

⁷¹They travelled on. Later, when they got into a boat, and the man made a hole in it, Moses said, 'How could you make a hole in it? Do you want to drown its passengers? What a strange thing to do!' ⁷²He replied, 'Did I not tell you that you would never be able to bear with me patiently?' ⁷³Moses said, 'Forgive me for forgetting. Do not make it too hard for me to follow you.' ⁷⁴And so they travelled

on. Then, when they met a young boy and the man killed him, Moses said, 'How could you kill an innocent person? He has not killed anyone! What a terrible thing to do!' ⁷⁵He replied, 'Did I not tell you that you would never be able to bear with me patiently?' ⁷⁶Moses said, 'From now on, if I query anything you do, banish me from your company— you have put up with enough from me.' ⁷⁷And so they travelled on. Then, when they came to a town and asked the inhabitants for food but were refused hospitality, they saw a wall there that was on the point of falling down and the man repaired it. Moses said, 'But if you had wished you could have taken payment for doing that.' ⁷⁸He said, 'This is where you and I part company. I will tell you the meaning of the things you could not bear with patiently: ⁷⁹the boat belonged to some needy people who made their living from the sea and I damaged it because I knew that coming after them was a king who was seizing every [serviceable] boat by force. ⁸⁰The young boy had parents who were people of faith, and so, fearing he would trouble them through wickedness and disbelief, ⁸¹we wished that their Lord should give them another child—purer and more compassionate—in his place. ⁸²The wall belonged to two young orphans in the town and there was buried treasure beneath it belonging to them. Their father had been a righteous man, so your Lord intended them to reach maturity and then dig up their treasure as a mercy from your Lord. I did not do [these things] of my own accord: these are the explanations for those things you could not bear with patience.'

⁸³[Prophet], they ask you about Dhu 'l-Qarnayn.^a Say, 'I will tell you something about him.' ⁸⁴We established his power in the land, and gave him the means to achieve everything. ⁸⁵He travelled on a certain road; ⁸⁶then, when he came to the setting of the sun, he found it [seemed to be] setting into a muddy spring. Nearby he found some people and We said, 'Dhu 'l-Qarnayn, you may choose [which of them] to punish or show kindness to.' ⁸⁷He answered, 'We shall punish those who have done evil, and when they are returned to their Lord He will punish them [even more] severely, ⁸⁸while those who believed and did good deeds will have the best of rewards: we shall command them to do what is easy for them.' ⁸⁹He travelled on; ⁹⁰then, when he came to the rising of the sun, he found it rising on a people for whom We had provided no shelter from it. ⁹¹And so it was: We knew all about him.

⁹²He travelled on; ⁹³then, when he reached a place between two mountain barriers, he found beside them a people who could barely understand him. ⁹⁴They said, 'Dhu 'l-Qarnayn, Gog and Magog are ruining this land. Will you build a barrier between them and us if we pay you a tribute?' ⁹⁵He answered, 'The power my Lord has given me is better than any tribute, but if you lend me your strength, I will put up a fortification between you and them: ⁹⁶bring me lumps of iron!' and then, when he had filled the gap between the two mountainsides [he said], 'Work your bellows!' and then, when he had made it glow like fire, he said, 'Bring me molten metal to pour over it!' ⁹⁷Their enemies could not scale the barrier, nor could

they pierce it, ⁹⁸and he said, ‘This is a mercy from my Lord. But when my Lord’s promise is fulfilled, He will raze this barrier to the ground: my Lord’s promise always comes true.’ ⁹⁹On that Day, We shall let them surge against each other like waves and then the Trumpet will be blown and We shall gather them all together. ¹⁰⁰We shall show Hell to the disbelievers, ¹⁰¹those whose eyes were blind to My signs, those who were unable to hear. ¹⁰²Did they think that they could take My servants as masters instead of Me? We have prepared Hell as the disbelievers’ resting place.

¹⁰³Say [Prophet], ‘Shall we^a tell you who has the most to lose by their actions, ¹⁰⁴whose efforts in this world are misguided, even when they think they are doing good work? ¹⁰⁵It is those who disbelieve in their Lord’s messages and deny that they will meet Him.’ Their deeds come to nothing: on the Day of Resurrection We shall give them no weight. ¹⁰⁶Their recompense for having disbelieved and made fun of My messages and My messengers will be Hell. ¹⁰⁷But those who believe and do good deeds will be given the Gardens of Paradise. ¹⁰⁸There they will remain, never wishing to leave.

¹⁰⁹Say [Prophet], ‘If the whole ocean^a were ink for writing the words of my Lord, it would run dry before those words were exhausted’—even if We were to add another ocean to it. ¹¹⁰Say, ‘I am only a human being, like you, to whom it has been revealed that your God is One. Anyone who fears^b to meet his Lord should do good deeds and give no one a share in the worship due to his Lord.

^a *Walad* in classical Arabic applies to masculine and feminine, singular and plural. As this sura is Meccan, it most probably refers to Meccan claims that the angels are daughters of God.

^b Al-Raqim is variously interpreted as being the name of the mountain in which the cave was situated, the name of their dog, or an inscription bearing their names.

^c See verse 19.

^a When the Prophet was challenged by the Meccans, prompted by the Jews, to explain the story of the Sleepers, he promised to do it ‘tomorrow’, but did not receive revelation about it for some days afterwards.

^b The notables of Mecca tried to persuade the Prophet to attend to them and drive away his humble followers. See 17: 73–4, 80: 1–10.

^a Literally ‘the two-horned one’, said by some to be Alexander the Great.

^a This ‘we’ presumably refers to the Prophet and his community of believers.

^a The term *bahr* refers to all wide expanses of water.

^b See note to 10: 7.

19. MARY

A Meccan sura which takes its name from the story of Mary (verses 16–35). It recounts the grace given by God to a number of prophets and tells aspects of their stories. The claim that Jesus is the son of God is firmly denied, as is the assertion of the pagans of Mecca that the angels are God’s daughters. From verses 66 to 98 the sura discusses the arrogant assertions of the disbelievers of Mecca. The Prophet is told that God’s punishment is coming to them and exhorted not to be impatient for it to arrive or to receive the revelation (verses 64–5).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Kaf Ha Ya’ Ayn Sad*

²This is an account of your Lord’s grace towards His servant, Zachariah, ³when he called to his Lord secretly, saying, ⁴‘Lord, my bones have weakened and my hair is ashen grey, but never, Lord, have I ever prayed to You in vain: ⁵I fear [what] my kinsmen [will do] when I am gone, for my wife is barren, so grant me a successor—a gift from You— ⁶to be my heir and the heir of the family of Jacob. Lord, make him well pleasing [to You].’ ⁷‘Zachariah, We bring you good news of a son whose name will be John—We have chosen this name for no one before him.’ ⁸He said, ‘Lord, how can I

have a son when my wife is barren, and I am old and frail?’ ⁹He said, ‘This is what your Lord has said: “It is easy for Me: I created you, though you were nothing before.”’

¹⁰He said, ‘Give me a sign, Lord.’ He said, ‘Your sign is that you will not speak to anyone for three full [days and] nights.’ ¹¹He went out of the sanctuary to his people and signalled to them to praise God morning and evening.

¹²[We said], ‘John, hold on to the Scripture firmly.’ While he was still a boy, We granted him wisdom, ¹³tenderness from Us, and purity. He was devout, ¹⁴kind to his parents, not domineering or rebellious. ¹⁵Peace was on him the day he was born, on the day of his death, and on the day he is raised to life again.

¹⁶Mention in the Scripture the story of Mary. She withdrew from her family to a place to the east ¹⁷and secluded herself away; We sent Our Spirit to appear before her in the form of a normal human. ¹⁸She said, ‘I seek the Lord of Mercy’s protection against you: if you have any fear of Him [do not approach]!’ ¹⁹but he said, ‘I am but a Messenger from your Lord, [come] to announce to you the gift of a pure son.’ ²⁰She said, ‘How can I have a son when no man has touched me? I have not been unchaste,’ ²¹and he said, ‘This is what your Lord said: “It is easy for Me—We shall make him a sign to all people, a blessing from Us.”’ ²²And so it was ordained: she conceived him. She withdrew to a distant place ²³and, when the pains of childbirth drove her to [cling to] the trunk of a palm tree, she exclaimed, ‘I wish I had been dead and forgotten long before all

this!’ ²⁴but a voice cried to her from below, ‘Do not worry: your Lord has provided a stream at your feet ²⁵and, if you shake the trunk of the palm tree towards you, it will deliver fresh ripe dates for you, ²⁶so eat, drink, be glad, and say to anyone you may see: “I have vowed to the Lord of Mercy to abstain^a from conversation, and I will not talk to anyone today.”’

²⁷She went back to her people carrying the child, and they said, ‘Mary! You have done something terrible! ²⁸Sister^b of Aaron! Your father was not a bad man; your mother was not unchaste!’ ²⁹She pointed at him. They said, ‘How can we converse with an infant?’^c ³⁰[But] he said: ‘I am a servant of God. He has granted me the Scripture; made me a prophet; ³¹made me blessed wherever I may be. He commanded me to pray, to give alms as long as I live, ³²to cherish my mother. He did not make me domineering or graceless. ³³Peace was on me the day I was born, and will be on me the day I die and the day I am raised to life again.’ ³⁴Such was Jesus, son of Mary.

[This is] a statement of the Truth about which they are in doubt: ³⁵it would not befit God to have a child. He is far above that: when He decrees something, He says only, ‘Be,’ and it is.^d ³⁶‘God is my Lord and your Lord, so serve Him: that is a straight path.’^e ³⁷But factions have differed among themselves. What suffering will come to those who obscure the truth when a dreadful Day arrives! ³⁸How sharp of hearing, how sharp of sight they will be when they come to Us, although now they are clearly off course! Warn them

[Muhammad] of the Day of Remorse when the matter will be decided, ³⁹for they are heedless and do not believe. ⁴⁰It is We who will inherit the earth and all who are on it: they will all be returned to Us.

⁴¹Mention too, in the Scripture, the story of Abraham. He was a man of truth, a prophet. ⁴²He said to his father, ‘Father, why do you worship something that can neither hear nor see nor benefit you in any way? ⁴³Father, knowledge that has not reached you has come to me, so follow me: I will guide you to an even path. ⁴⁴Father, do not worship Satan—Satan has rebelled against the Lord of Mercy. ⁴⁵Father, I fear that a punishment from the Lord of Mercy may afflict you and that you may become Satan’s companion [in Hell].’^a ⁴⁶His father answered, ‘Abraham, do you reject my gods? I will stone you if you do not stop this. Keep away from me for a long time!’ ⁴⁷Abraham said, ‘Peace be with you: I will beg my Lord to forgive you—He is always gracious to me— ⁴⁸but for now I will leave you, and the idols you all pray to, and I will pray to my Lord and trust that my prayer will not be in vain.’ ⁴⁹When he left his people and those they served beside God, We granted him Isaac and Jacob and made them both prophets: ⁵⁰We granted Our grace to all of them, and gave them a noble reputation.

⁵¹Mention too, in the Qur’an, the story of Moses. He was specially chosen, a messenger and a prophet: ⁵²We called to him from the right-hand side of the mountain and brought him close to Us in secret communion; ⁵³out of Our grace We granted him his brother

Aaron as a prophet. ⁵⁴Mention too, in the Qur'an, the story of Ishmael. He was true to his promise, a messenger and a prophet. ⁵⁵He commanded his household to pray and give alms, and his Lord was well pleased with him. ⁵⁶Mention too, in the Qur'an, the story of Idris. He was a man of truth, a prophet. ⁵⁷We raised him to a high position.

⁵⁸These were the prophets God blessed—from the seed of Adam, of those We carried in the Ark with Noah, from the seed of Abraham and Israel—and those We guided and chose. When the revelations of the Lord of Mercy were recited to them, they fell to their knees and wept, ⁵⁹but there came after them generations who neglected prayer and were driven by their own desires. These will come face to face with their evil, ⁶⁰but those who repent, who believe, who do righteous deeds, will enter Paradise. They will not be wronged in the least: ⁶¹they will enter the Gardens of Lasting Bliss, promised by the Lord of Mercy to His servants—it is not yet seen but truly His promise will be fulfilled. ⁶²There they will hear only peaceful talk, nothing bad; there they will be given provision morning and evening. ⁶³That is the Garden We shall give as their own to those of Our servants who were devout.

⁶⁴[Gabriel said], [a](#) 'We only descend [with revelation] at your Lord's command—everything before us, everything behind us, everything in between, all belongs to Him—your Lord is never forgetful. ⁶⁵He is Lord of the heavens and earth and everything in

between so worship Him: be steadfast in worshipping Him. Do you know of anyone equal to Him?’

⁶⁶Man says, ‘What? Once I am dead, will I be brought back to life?’ ⁶⁷but does man not remember that We created him when he was nothing before? ⁶⁸By your Lord, [Prophet,] We shall gather them and the devils together and set them on their knees around Hell; ⁶⁹We shall seize out of each group those who were most disobedient towards the Lord of Mercy— ⁷⁰We know best who most deserves to burn in Hell— ⁷¹but every single one of you^b will approach it, a decree from your Lord which must be fulfilled. ⁷²We shall save the devout and leave the evildoers there on their knees.

⁷³When Our revelations are recited to them in all their clarity, [all that] the disbelievers say to the believers [is], ‘Which side is better situated? Which side has the better following?’ ⁷⁴We have destroyed many a generation before them who surpassed them in riches and outward glitter! ⁷⁵Say [Prophet], ‘May The Lord of Mercy lengthen [the lives] of the misguided, until, when they are confronted with what they have been warned about—either the punishment [in this life] or the Hour [of Judgement]—they realize who is worse situated and who has the weakest forces.’ ⁷⁶But God gives more guidance to those who take guidance, and good deeds of lasting merit are best and most rewarding in your Lord’s sight. ⁷⁷Have you seen the man who rejects Our revelation, who says, ‘I will certainly be given wealth and children?’ ⁷⁸Has he penetrated the unknown or received a pledge to that effect from the Lord of Mercy? ⁷⁹No! We

shall certainly record what he says and prolong his punishment:
⁸⁰We shall inherit from him all that he speaks of and he will come to Us all alone.

⁸¹They have taken other gods beside God to give them strength,
⁸²but these gods will reject their worship and will even turn against them. ⁸³Do you [Prophet] not seen how We set evil ones on the disbelievers to incite them. ⁸⁴There is no need for you to be impatient concerning them: We are counting down their [allotted] time. ⁸⁵On the Day We gather the righteous as an honoured company before the Lord of Mercy ⁸⁶and drive the sinful like a thirsty herd into Hell, ⁸⁷no one will have power to intercede except for those who have permission^a from the Lord of Mercy.

⁸⁸The disbelievers say, ‘The Lord of Mercy has offspring.’^b ⁸⁹How terrible is this thing you assert: ⁹⁰it almost causes the heavens to be torn apart, the earth to split asunder, the mountains to crumble to pieces, ⁹¹that they attribute offspring to the Lord of Mercy. ⁹²It does not befit the Lord of Mercy [to have offspring]: ⁹³there is no one in the heavens or earth who will not come to the Lord of Mercy as a servant— ⁹⁴He has counted them all: He has numbered them exactly — ⁹⁵and they will each return to Him on the Day of Resurrection all alone.

⁹⁶But the Lord of Mercy will give love to those who believe and do righteous deeds: ⁹⁷We have made it^c easy, in your own language [Prophet], so that you may bring glad news to the righteous and warnings to a stubborn people. ⁹⁸How many generations We have

destroyed before them! Do you perceive a single one of them now, or hear as much as a whisper?

^a *Sawm* can mean 'abstinence' from food or from speech.

^b Either she had a brother called Aaron, or was simply of Aaron's tribe: in Arabic 'sister/brother of' can mean 'relation of', e.g. 'brother of Hamdan' meaning 'of the tribe of Hamdan'.

^c See note to 3: 46. Here again the term *mahd* refers to any level place rather than a 'cradle'.

^d See 3: 59.

^e Some suggest that Muhammad is ordered to make this statement; others that it is Jesus speaking.

^a Or 'that you will be a supporter of Satan'.

^a This is a response from Gabriel to the Prophet's request for more frequent visits (see Bukhari, *Sahih*, Book of Tafsir, Sura 19).

^b This is taken to refer either to the disbelievers mentioned here, or to all humanity.

^a For the meaning of '*ahd* as *idhn* 'permission' see Baydawi. Cf. 10: 3; 78: 38.

^b Many translators say 'a son' here, not realizing that *walad* in classical Arabic means 'child' or 'children'. The discussion here is about the pagans of Mecca, who said that the angels were daughters of God.

^c Either what is said in this sura or the whole Qur'an.

20. TA HA

A Meccan sura that both begins and ends with mention of the Qur'an: it was not sent to the Prophet to cause him grief but is a clear proof from his Lord. The example of Moses is given as a lengthy account in order to encourage the Prophet and show the end of the disbelievers. Adam is also mentioned. The destruction of earlier generations is cited as a lesson from which the disbelievers should learn. The Prophet is ordered to be patient and to persevere with his worship.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Ta Ha^a

²It was not to distress you [Prophet] that We sent down the Qur'an to you, ³but as a reminder for those who hold God in awe, ⁴a revelation from the One who created the earth and the high heaven, ⁵the Lord of Mercy, established on the throne. ⁶Everything in the heavens and on earth, everything between them, everything beneath the soil, belongs to Him. ⁷Whatever you may say aloud, He knows what you keep secret and what is even more hidden. ⁸God—there is no god but Him—the most excellent names belong to Him.

⁹Has the story of Moses come to you [Prophet]?^b ¹⁰He saw a fire and said to his people, 'Stay here, I can see a fire. Maybe I can bring

you a flaming brand from it or find some guidance there.’ ¹¹When he came to the fire, he was called: ‘Moses! ¹²I am your Lord. Take off your shoes: you are in the sacred valley of Tuwa. ¹³I have chosen you, so listen to what is being revealed. ¹⁴I am God; there is no god but Me. So worship Me and keep up the prayer so that you remember Me. ¹⁵The Hour is coming—though I choose^c to keep it hidden—for each soul to be rewarded for its labour. ¹⁶Do not let anyone who does not believe in it and follows his own desires distract you from it, and so bring you to ruin.’

¹⁷‘Moses, what is that in your right hand?’ ¹⁸‘It is my staff,’ he said, ‘I lean on it, restrain my sheep with it,^a and have other uses for it.’ ¹⁹God said, ‘Throw it down, Moses.’ ²⁰He threw it down and—lo and behold!—it became a fast-moving snake. ²¹He said, ‘Pick it up without fear: We shall turn it back into its former state. ²²Now place your hand under your armpit and it will come out white, though unharmed: that is another sign. ²³We do this to show you some of Our greatest signs. ²⁴Go to Pharaoh, for he has truly become a tyrant.’ ²⁵Moses said, ‘Lord, lift up my heart ²⁶and ease my task for me. ²⁷Untie my tongue, ²⁸so that they may understand my words, ²⁹and give me a helper from my family, ³⁰my brother Aaron—³¹augment my strength through him. ³²Let him share my task ³³so that we can glorify You much ³⁴and remember You often: ³⁵You are always watching over us.’

³⁶God said, ‘Moses, your request is granted. ³⁷Indeed We showed you favour before. ³⁸We inspired your mother, saying, ³⁹“Put your

child into the chest, then place him in the river. Let the river wash him on to its bank, and he will be taken in by an enemy of Mine and his." I showered you with My love and planned that you should be reared under My watchful eye. ⁴⁰Your sister went out, saying, "Shall I show you someone who will nurse him?" then We returned you to your mother so that she could rejoice and not grieve. Later you killed a man, but We saved you from distress and tried you with other tests. You stayed among the people of Midian for years, then you came here as I ordained. ⁴¹I have chosen you for Myself. ⁴²Go, you and your brother, with My signs, and do not weaken in remembering Me. ⁴³Go, both of you, to Pharaoh, for he has exceeded all bounds. ⁴⁴Speak to him gently so that he may take heed, or show respect.'

⁴⁵They said, 'Lord, we fear he will do us great harm or exceed all bounds.' ⁴⁶He said, 'Do not be afraid, I am with you both, hearing and seeing everything. ⁴⁷Go and tell him, "We are your Lord's messengers, so send the Children of Israel with us and do not oppress them. We have brought you a sign from your Lord. Peace be upon whoever follows the right guidance; ⁴⁸it has been revealed to us that punishment falls on whoever rejects the truth and turns his back on it.'"

⁴⁹[Pharaoh] said, 'Moses, who is this Lord of yours?' ⁵⁰Moses said, 'Our Lord is He who gave everything its form, then gave it guidance.' ⁵¹He said, 'What about former generations?' ⁵²Moses said, 'My Lord alone has knowledge of them, all in a record; my

Lord does not err or forget.’ ⁵³It was He who spread out the earth for you and traced routes in it. He sent down water from the sky. With that water We bring forth every kind of plant, ⁵⁴so eat, and graze your cattle. There are truly signs in all this for people of understanding. ⁵⁵From the earth We created you, into it We shall return you, and from it We shall raise you a second time.

⁵⁶We showed Pharaoh all Our signs, but he denied them and refused [to change]. ⁵⁷He said, ‘Have you come to drive us from our land with your sorcery, Moses?’ ⁵⁸We will confront you with sorcery to match your own: make an appointment between us which neither of us will fail to keep, in a mutually agreeable place.’ ⁵⁹He said, ‘Your meeting will be on the day of the feast, so let the people be assembled when the sun has risen high.’

⁶⁰Pharaoh withdrew and put together his strategy,^a then he returned. ⁶¹Moses said to them, ‘Beware, do not invent lies against God or He will destroy you with His punishment. Whoever invents lies will fail.’ ⁶²So they discussed their plan among themselves, talking secretly, ⁶³saying, ‘These two men are sorcerers. Their purpose is to drive you out of your land with their sorcery and put an end to your time-honoured way of life. ⁶⁴So put together your strategy and line up for the contest. Whoever wins today is sure to prosper.’ ⁶⁵They said, ‘Moses, will you throw first or shall we?’ ⁶⁶‘You throw,’ said Moses, and—lo and behold!—through their sorcery, their ropes and staffs seemed to him to be moving. ⁶⁷Moses was inwardly alarmed, ⁶⁸but We said, ‘Do not be afraid, you have

the upper hand. ⁶⁹Throw down what is in your right hand: it will swallow up what they have produced. They have only produced the tricks of a sorcerer, and a sorcerer will not prosper, wherever he goes.'

⁷⁰[So it was, and] the sorcerers threw themselves down in submission. 'We believe,' they said, 'in the Lord of Aaron and Moses.' ⁷¹Pharaoh said, 'How dare you believe in him before I have given you permission? This must be your master, the man who taught you witchcraft. I shall certainly cut off your alternate hands and feet,^b then crucify you on the trunks of palm trees. You will know for certain which of us has the fiercer and more lasting punishment.' ⁷²They said, 'We shall never prefer you to the clear sign that has come to us, nor to Him who created us. So decide whatever you will: you can only decide matters of this present life—⁷³we believe in our Lord, [hoping] He may forgive us our sins and the sorcery that you forced us to practise—God is better and more lasting.'

⁷⁴Hell will be the reward of those who return to their Lord as evildoers: there they will stay, neither living nor dying. ⁷⁵But those who return to their Lord as believers with righteous deeds will be rewarded with the highest of ranks, ⁷⁶Gardens of lasting bliss graced with flowing streams, and there they will stay. Such is the reward of those who purify themselves.

⁷⁷We revealed to Moses, 'Go out at night with My servants and strike a dry path for them across the sea.^a Have no fear of being

overtaken and do not be dismayed.’ ⁷⁸Pharaoh pursued them with his armies and was overwhelmed by the sea. ⁷⁹Pharaoh truly led his people astray; he did not guide them.

⁸⁰Children of Israel, We rescued you from your enemies. We made a pledge with you on the right-hand side of the mountain. We sent down manna and quails for you, ⁸¹‘Eat from the good things We have provided for you, but do not overstep the bounds, or My wrath will descend on you. Anyone on whom My wrath descends has truly fallen. ⁸²Yet I am most forgiving towards those who repent, believe, do righteous deeds, and stay on the right path.’

⁸³[God said], ‘Moses, what has made you come ahead of your people in such haste?’^b ⁸⁴and he said, ‘They are following in my footsteps. I rushed to You, Lord, to please You,’ ⁸⁵but God said, ‘We have tested your people in your absence: the Samiri^c has led them astray.’ ⁸⁶Moses returned to his people, angry and aggrieved. He said, ‘My people, did your Lord not make you a gracious promise? Was my absence too long for you? Did you want anger to fall on you from your Lord and so broke your word to me?’ ⁸⁷They said, ‘We did not break our word to you deliberately. We were burdened with the weight of people’s jewellery, so we threw it [into the fire], and the Samiri did the same,’ ⁸⁸but he [used the molten jewellery to] produce an image of a calf which made a lowing sound, and they said, ‘This is your god and Moses’ god, but he has forgotten.’ ⁸⁹Did they not see that [the calf] gave them no answer, that it had no power to harm or benefit them? ⁹⁰Aaron had told them, ‘My people,

this calf is a test for you. Your true Lord is the Lord of Mercy, so follow me and obey my orders,’ ⁹¹but they replied, ‘We shall not give up our devotion to it until Moses returns to us.’

⁹²Moses said, ‘When you realized they had gone astray, what prevented you, Aaron, ⁹³from coming after me? How could you disobey my orders?’ ⁹⁴He said, ‘Son of my mother—let go of my beard and my hair!—I was afraid you would say, “You have caused division among the children of Israel and have not heeded what I said.”’ ⁹⁵Moses said, ‘And what was the matter with you, Samiri?’ ⁹⁶He replied, ‘I saw something they did not; I took in some of the teachings of the Messenger but tossed them aside:^a my soul prompted me to do what I did.’ ⁹⁷Moses said, ‘Get away from here! Your lot in this life is to say, “Do not touch me,”^b but you have an appointment from which there is no escape. Look at your god which you have kept on worshipping—we shall grind it down^c and scatter it into the sea. ⁹⁸[People], your true god is the One God—there is no god but Him—whose knowledge embraces everything.’

⁹⁹In this way We relate to you [Prophet] stories of what happened before. We have given you a Qur’an from Us. ¹⁰⁰Whoever turns away from it will bear on the Day of Resurrection a heavy burden¹⁰¹and will remain under it. What a terrible burden to carry on that Day! ¹⁰²When the trumpet is sounded and We gather the sinful, sightless,^d ¹⁰³they will murmur to one another, ‘You stayed only ten days [on earth]’— ¹⁰⁴We know best what they say—but the

more perceptive of them will say, ‘Your stay [on earth] was only a single day.’

¹⁰⁵They ask you [Prophet] about the mountains: say, ‘[On that Day] my Lord will blast them into dust ¹⁰⁶and leave a flat plain, ¹⁰⁷in it you will see no valley or hill. ¹⁰⁸On that Day, people will follow the summoner from whom there is no escape; every voice will be hushed for the Lord of Mercy; only whispers will be heard. ¹⁰⁹On that Day, intercession will be useless except from those to whom the Lord of Mercy has granted permission and whose words He approves— ¹¹⁰He knows what is before and behind them, though they do not comprehend Him— ¹¹¹and [all] faces^a will be humbled before the Living, Ever Watchful One. Those burdened with evil deeds will despair, ¹¹²but whoever has done righteous deeds and believed need have no fear of injustice or deprivation.’ ¹¹³We have sent the Qur’an down in the Arabic tongue and given all kinds of warnings in it, so that they may beware or it may make them take heed— ¹¹⁴exalted be God, the one who is truly in control.

[Prophet], do not rush to recite before the revelation is fully complete^b but say, ‘Lord, increase my knowledge!’ ¹¹⁵We also commanded Adam before you, but he forgot and We found him lacking in constancy. ¹¹⁶When We said to the angels, ‘Bow down before Adam,’ they did. But Iblis refused, ¹¹⁷so We said, ‘Adam, this is your enemy, yours and your wife’s: do not let him drive you out of the garden and make you miserable. ¹¹⁸In the garden you will never go hungry, feel naked, ¹¹⁹be thirsty, or suffer the heat of the

sun.’ ¹²⁰But Satan whispered to Adam, saying, ‘Adam, shall I show you the tree of immortality and power that never decays?’ ¹²¹and they both ate from it. They became conscious of their nakedness and began to cover themselves with leaves from the garden. Adam disobeyed his Lord and was led astray— ¹²²later his Lord brought him close, accepted his repentance, and guided him— ¹²³God said, ‘Get out of the garden as each other’s enemy.’^c

Whoever follows My guidance, when it comes to you [people], will not go astray nor fall into misery, ¹²⁴but whoever turns away from it will have a life of great hardship. We shall bring him blind to the Assembly on the Day of Resurrection ¹²⁵and he will say, ‘Lord, why did You bring me here blind? I was sighted before!’ ¹²⁶God will say, ‘This is how it is: You ignored Our revelations when they came to you, so today you will be ignored.’ ¹²⁷This is how We reward those who go too far, and who do not believe in their Lord’s revelations. The greatest and most enduring punishment is in the Hereafter.

¹²⁸Can [these disbelievers] not draw a lesson from the many generations We destroyed before them, through whose dwelling places they now walk? There truly are signs in this for anyone with understanding! ¹²⁹If it were not for a previous Word from your Lord [Prophet], the inevitable would have happened. Their time has been set, ¹³⁰so [Prophet] be patient with what they say. celebrate the praise of your Lord, before the rising and setting of the sun, celebrate His praise during the night, and at the beginning and end

of the day, so that you may find contentment ¹³¹and do not gaze longingly at what We have given some of them to enjoy, the finery of this present life: We test them through this, but the provision of your Lord is better and more lasting. ¹³²Order your people^a to pray, and pray steadfastly yourself. We are not asking you to give Us provision;^b We provide for you, and the rewards of the Hereafter belong to the devout.

¹³³The disbelievers say, ‘Why does he not bring us a sign from his Lord?’ Have they not been given clear proof confirming what was in the earlier scriptures? ¹³⁴If We had destroyed them through punishment before this Messenger came, they would have said, ‘Lord, if only You had sent us a messenger, we could have followed Your revelations before we suffered humiliation and disgrace!’ ¹³⁵[Prophet], say, ‘We are all waiting, so you carry on waiting: you will come to learn who has followed the even path, and been rightly guided.’

^a There is an opinion that *ta ha* are not isolated letters but ‘O man!’ in the Yemeni dialect of ‘Akk (Razi). For the significance of the isolated letters as a whole, see note to 2: 1.

^b This construction is an idiom in Arabic implying ‘think well about it’ or ‘take a lesson from this’.

^c Abu Muslim interprets *akadu* as *uridu*, ‘I wish’ or ‘I choose’ (Razi).

^a Or ‘beat down leaves for my sheep with it’.

^a Literally ‘his mischief’, *kaydahu*. This could refer to his sorcerers or to the plots he made.

^b See note to 5: 33.

^a *Bahr*, ‘sea’, means any expanse of water, fresh or salty. Cf. 35: 12.

^b Moses had left his people in the charge of Aaron to contemplate on Mount Sinai. See 7: 142 ff.

^c Razi suggests various unsubstantiated identities for the Samiri.

^a Literally 'I took a handful from the trail of the messenger and flung it. . . '.

^b Another interpretation is that the Samiri will become a social outcast.

^c *Harraqa* in classical usage has the meaning 'grind', as used here, rather than 'burn'.

^d *Zurq* from *azraq*, which means, among other things, 'blind'. Cf. verses 124–6.

^a This can also mean 'their faces'.

^b Muhammad, when repeating to Gabriel each revelation, after the angel delivered it, sometimes in his eagerness started repeating even before Gabriel had finished revealing. See also 75: 16–19.

^c Both parties, cf. 2: 36 and note.

^a Or 'your family'.

^b Cf. 51: 57.

21. THE PROPHETS

A Meccan sura which takes its name from the list of prophets mentioned from verse 48 to verse 91. It stresses that fact that Muhammad is a man like earlier prophets, and has been given the same message to declare the unity of God. It warns the disbelievers of the approaching Judgement from which there is no escape.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Ever closer to people draws their reckoning, while they turn away, heedless. ²Whenever any fresh revelation comes to them from their Lord, they listen to it playfully ³with frivolous hearts. The evildoers conferred in secret: 'Is this man [Muhammad] anything but a mortal like yourselves? Are you going to fall under his spell with your eyes wide open?' ⁴He said, ^a 'My Lord knows everything that is said in the heavens and the earth: He is the All Hearing, the All Knowing.' ⁵Some say, 'Muddled dreams'; others, 'He made it ^b up'; yet others, 'He is just a poet, let him show us a sign as previous messengers did.' ⁶But of the communities We destroyed before them not a single one believed. Will these now believe? ⁷And even before your time [Prophet], all the messengers We sent were only men We inspired—if you [disbelievers] do not know, ask people who know the

Scripture—⁸We did not give them bodies that ate no food, nor were they immortal. ⁹We fulfilled Our promise to them in the end: We saved them and those We wished to save, and We destroyed those who exceeded all bounds.

¹⁰And now We have sent down to you [people] a Scripture to remind you. Will you not use your reason? ¹¹How many communities of evildoers We have destroyed! How many others We have raised up in their places! ¹²When they felt Our might coming upon them, see how they tried to escape it! ¹³‘Do not try to escape. Go back to your homes and the pleasure you revelled in: you may be questioned.’ ¹⁴They said, ‘Woe to us! We were wrong!’ ¹⁵and that cry of theirs did not cease until We made them burnt-off stubble.

¹⁶We did not create the heavens and the earth and everything between them playfully. ¹⁷If We had wished for a pastime, We could have found it within Us—if We had wished for any such thing. ¹⁸No! We hurl the truth against falsehood, and truth obliterates it—see how falsehood vanishes away! Woe to you [people] for the way you describe God! ¹⁹Everyone in the heavens and earth belongs to Him, and those that are with Him are never too proud to worship Him, nor do they grow weary; ²⁰they glorify Him tirelessly night and day.

²¹Have they chosen any gods from the earth who can give life to the dead? ²²If there had been in the heavens or earth any gods but Him, both heavens and earth would be in ruins: God, Lord of the Throne, is far above the things they say: ²³He cannot be called to account for anything He does, whereas they will be called to

account. ²⁴Have they chosen to worship other gods instead of Him? Say, 'Bring your proof. This is the Scripture for those who are with me and the Scripture for those who went before me.' But most of them do not recognize the truth, so they pay no heed. ²⁵We never sent any messenger before you [Muhammad] without revealing to him: 'There is no god but Me, so serve Me.' ²⁶And they say, 'The Lord of Mercy has taken offspring for Himself.'^a May He be exalted! No! They are only His honoured servants: ²⁷they do not speak before He speaks and they act by His command. ²⁸He knows what is before them and what is behind them, and they cannot intercede without His approval^b—indeed they themselves stand in awe of Him. ²⁹If any of them were to claim, 'I am a god beside Him,' We would reward them with Hell: this is how We reward evildoers.

³⁰Are the disbelievers not aware that the heavens and the earth used to be joined together and that We ripped them apart, that We made every living thing from water? Will they not believe? ³¹And We put firm mountains on the earth, lest it should sway under them, and set broad paths on it, so that they might follow the right direction, ³²and We made the sky a well-secured canopy—yet from its wonders they turn away. ³³It is He who created night and day, the sun and the moon, each floating in its orbit. ³⁴We have not granted everlasting life to any other human being before you either [Muhammad]—if you die, will [the disbelievers] live for ever? ³⁵Every soul is certain to taste death: We test you all through the bad and the good, and to Us you will all return. ³⁶When the

disbelievers see you, they laugh at you: 'Is this the one who talks about your gods?' They reject any talk of the Lord of Mercy.

³⁷Man was created hasty: I will show you My signs soon, so do not ask Me to hasten them. ³⁸They say, 'When will this promise be fulfilled, if what you say is true?' ³⁹If the disbelievers only knew, the time will arrive when they will not be able to ward off the Fire from their faces or their backs, and they will get no help. ⁴⁰It will come upon them suddenly and stupefy them; they will be powerless to push it away; they will not be reprieved.

⁴¹Messengers before you [Muhammad] were also ridiculed, but those who mocked them were overwhelmed in the end by the very thing they had mocked. ⁴²Say, 'Who could protect you night and day from the Lord of Mercy?' Yet they turn away when their Lord is mentioned. ⁴³Do they have gods who can defend them against Us? Their gods have no power to help themselves, nor can they be protected from Us. ⁴⁴We have allowed these sinners and their forefathers to enjoy life for a long time. But do they not see how We are shrinking their borders? Is it they who will prevail? ⁴⁵Say, 'I warn you only through the Revelation.' The deaf will not hear the warning call, ⁴⁶yet if a mere breath of your Lord's punishment touches them, they will be sure to cry, 'Woe to us! We were wrong!' ⁴⁷We will set up scales of justice for the Day of Resurrection so that no one can be wronged in the least, and if there should be even the weight of a mustard seed, We shall bring it out: We take excellent account.

⁴⁸We gave Moses and Aaron [the Scripture] that distinguishes right from wrong, a light and a reminder for those who are mindful of God, ⁴⁹those who stand in awe of their Lord, though He is unseen, and who fear the Hour. ⁵⁰This [Qur'an] too is a blessed message We have sent down—are you [people] going to deny it? ⁵¹Long ago We bestowed right judgement on Abraham and We knew him well. ⁵²He said to his father and his people, ‘What are these images to which you are so devoted?’ ⁵³They replied, ‘We found our fathers worshipping them.’ ⁵⁴He said, ‘You and your fathers have clearly gone astray.’ ⁵⁵They asked, ‘Have you brought us the truth or are you just playing about?’ ⁵⁶He said, ‘Listen! Your true Lord is the Lord of the heavens and the earth, He who created them, and I am a witness to this. ⁵⁷By God I shall certainly outwit your idols as soon as you have turned your backs!’ ⁵⁸He broke them all into pieces, but left the biggest one for them to return to. ⁵⁹They said, ‘Who has done this to our gods? How wicked he must be!’ ⁶⁰Some said, ‘We heard a youth called Abraham talking about them.’ ⁶¹They said, ‘Bring him before the eyes of the people, so that they may witness [his trial].’ ⁶²They asked, ‘Was it you, Abraham, who did this to our gods?’ ⁶³He said, ‘No, it was done by the biggest of them—this one. Ask them, if they can talk.’ ⁶⁴They turned to one another, saying, ‘It is you who are in the wrong,’ ⁶⁵but then they lapsed again and said, ‘You know very well these gods cannot speak.’ ⁶⁶Abraham said, ‘How can you worship what can neither benefit nor harm you, instead of God? ⁶⁷Shame on you and on the things you worship

instead of God. Have you no sense?’ ⁶⁸They said, ‘Burn him and avenge your gods, if you are going to do the right thing.’ ⁶⁹But We said, ‘Fire, be cool and safe for Abraham.’ ⁷⁰They planned to harm him, but We made them suffer the greatest loss. ⁷¹We saved him and Lot [and sent them] to the land We blessed for all people, ⁷²and We gave him Isaac and Jacob as an additional gift, and made each of them righteous. ⁷³We made all of them leaders, guiding others by Our command, and We inspired them to do good works, to keep up the prayer, and to give alms: they were Our true worshippers. ⁷⁴We gave Lot sound judgement and knowledge and saved him from the community who practised obscenities—they were shameless people who broke God’s law! ⁷⁵We admitted him to Our mercy; he was a righteous man.

⁷⁶Long before that, We answered Noah when he cried out to Us: We saved him and his family from the great disaster ⁷⁷and We helped him against the people who rejected Our signs—they were evil people, so We drowned them all.

⁷⁸And remember David and Solomon, when they gave judgement regarding the field into which sheep strayed by night and grazed. We witnessed their judgement ⁷⁹and made Solomon understand the case [better], though We gave sound judgement and knowledge to both of them. We made the mountains and the birds celebrate Our praises with David—We did all these things— ⁸⁰We taught him how to make coats of mail for the benefit of you [people], to protect you in your wars, but are you grateful for this? ⁸¹We harnessed the

stormy wind for Solomon, so that it sped by his command to the land We had blessed—We have knowledge of all things—⁸²and We made some of the jinn^a subservient to him, to dive for him and do other works besides. We were watching over them.

⁸³Remember Job, when he cried to his Lord, ‘Suffering has truly afflicted me, but you are the Most Merciful of the merciful.’⁸⁴We answered him, removed his suffering, and restored his family to him, along with more like them, as an act of grace from Us and a reminder for all who serve Us.⁸⁵And remember Ishmael, Idris, and Dhu’l-Kifl:^b they were all steadfast.⁸⁶We admitted them to Our mercy; they were truly righteous.⁸⁷And remember the man with the whale,^c when he went off angrily, thinking We could not restrict him, but then he cried out in the deep darkness, ‘There is no God but You, glory be to You, I was wrong.’⁸⁸We answered him and saved him from distress: this is how We save the faithful.⁸⁹Remember Zachariah, when he cried to his Lord, ‘My Lord, do not leave me childless, though You are the best of heirs.’⁹⁰We answered him—We gave him John, curing his wife [for him]—they were always keen to do good deeds. They called upon Us out of longing and awe, and humbled themselves before Us.⁹¹Remember the one who guarded her chastity.^d We breathed into her from Our Spirit and made her and her son a sign for all people.

⁹²[Prophets],^e this is your community, one community, and I am your Lord, so serve Me.⁹³They have torn their unity apart, but they will all return to Us.⁹⁴If anyone does good deeds and is a believer,

his efforts will not be ignored: We record them for him. ⁹⁵No community destroyed by Us can escape its return,^f ⁹⁶and when the peoples of Gog and Magog are let loose and swarm swiftly from every highland, ⁹⁷when the True Promise draws near, the disbelievers' eyes will stare in terror, and they will say, 'Woe to us! We were not aware of this at all. We were wrong.' ⁹⁸You [disbelievers] and what you worship instead of God will be fuel for Hell: that is where you will go— ⁹⁹if these [idols] had been real gods they would not have gone there—you will all stay there. ¹⁰⁰There the disbelievers will be groaning piteously, but the [idols] will hear nothing.

¹⁰¹But those for whom We have decreed Paradise will be kept far from Hell— ¹⁰²they will not hear a murmur from it—and endlessly they will enjoy everything their souls desire. ¹⁰³They will have no fear of the great Terror:^a the angels will receive them with the words, 'This is the Day you were promised!' ¹⁰⁴On that Day, We shall roll up the skies as a writer rolls up [his] scrolls. We shall reproduce creation just as We produced it the first time: this is Our binding promise. We shall certainly do all these things.

¹⁰⁵We wrote in the Psalms, as We did in [earlier] Scripture: 'My righteous servants will inherit the earth.' ¹⁰⁶There truly is a message in this for the servants of God! ¹⁰⁷It was only as a mercy that We sent you [Prophet] to all people.^b ¹⁰⁸Say, 'What is revealed to me is that your God is one God—will you submit to Him?' ¹⁰⁹But if they turn away, say, 'I have proclaimed the message fairly to you all. I do

not know whether the judgement you are promised is near or far,
¹¹⁰but He knows what you reveal and conceal. ¹¹¹I do not know:
this [time] may well be a test for you, and enjoyment for a while.’
¹¹²He said, ^c ‘My Lord, pass the true judgement.’ And, ‘Our merciful
Lord is the one whose help we seek against what you [disbelievers]
say.’

^a Here and in verse 112 an alternative reading is the imperative, *qul* (‘say’). In the reading used here, ‘he’ refers to the prophet.

^b The Qur’an.

^a The Meccan polytheists claimed the angels were God’s daughters.

^b See 20: 109.

^a Cf. 34: 12–13.

^b Some commentators suggest this refers to the prophet Ezekiel. See *Encyclopaedia of Islam* under *Dhu’l-Kifl*.

^c Jonah. Cf. 37: 139–48.

^d Mary. Cf. 66: 12.

^e Cf. 23: 51–3.

^f Other interpretations are: ‘they will not return to the world’; ‘they will not turn away from their misdeeds’.

^a The Day of Judgement.

^b Or ‘We sent you [Prophet] only as a mercy to all people’.

^c See note to verse 4.

22. THE PILGRIMAGE

A Medinan sura that gets its title from the reference to the sacred rite of the pilgrimage first enacted by Abraham (verse 27). This theme is introduced by the condemnation of those who bar the believers from access to the Sacred Mosque and is followed by permission to fight when attacked. The sura begins with the Day of Judgement and castigates those who worship useless idols, describing them later as powerless to create even a fly. The sura ends by urging the Muslims to persevere in following the faith of Abraham.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹People, be mindful of your Lord, for the earthquake of the Last Hour will be a mighty thing: ²on the Day you see it, every nursing mother will think no more of her baby, every pregnant female will miscarry, you will think people are drunk when they are not, so severe will be God's torment. ³Yet still there are some people who, with no knowledge, argue about God, who follow every devilish rebel ⁴fated to lead astray those who take his side, and guide them to the suffering of the blazing flame.

⁵People, [remember,] if you doubt the Resurrection, that We created you from dust, then a drop of fluid, then a clinging form,

then a lump of flesh, both shaped and unshaped: We mean to make [Our power] clear to you. Whatever We choose We cause to remain in the womb for an appointed time, then We bring you forth as infants and then you grow and reach maturity. Some die young and some are left to live on to such an age that they forget all they once knew. You sometimes see the earth lifeless, yet when We send down water it stirs and swells and produces every kind of joyous growth: ⁶this is because God is the Truth; He brings the dead back to life; He has power over everything.

⁷There is no doubt that the Last Hour is bound to come, nor that God will raise the dead from their graves, ⁸yet still there are some who, with no knowledge or guidance or any book of enlightenment, argue about God, ⁹turning scornfully aside to lead others away from God's path. Disgrace in this world awaits such a person and, on the Day of Resurrection, We shall make him taste the suffering of the Fire. ¹⁰[It will be said], 'This is for what you have stored up with your own hands: God is never unjust to His creatures.'

¹¹There are also some who serve God with unsteady faith: if something good comes their way, they are satisfied, but if they are tested, they revert to their old ways, losing both this world and the next—that is the clearest loss. ¹²Instead of God, they call upon what can neither harm nor help them—that is straying far away— ¹³or invoke one whose harm is closer than his help: an evil master and an evil companion. ¹⁴But God will admit those who believe and do good deeds to Gardens graced with flowing streams. God does

whatever He wishes. ¹⁵If Anyone thinks that God will not support him in this world and the next he should stretch a rope up to the sky, climb all the way up it,^a and see whether this strategy removes the cause of his anger. ¹⁶In this way, We send the Qur'an down as clear messages, and God guides whoever He will.

¹⁷As for the believers, those who follow the Jewish faith, the Sabians,^b the Christians, the Magians,^c and the idolaters, God will judge between them on the Day of Resurrection; God witnesses all things. ¹⁸Do you not realize [Prophet] that everything in the heavens and earth submits^d to God: the sun, the moon, the stars, the mountains, the trees, and the animals? So do many human beings, though for many others torment due. Anyone disgraced by God will have no one to honour him: God does whatever He will. ¹⁹These two kinds of people disagree about their Lord. Garments of fire will be tailored for those who disbelieve; scalding water will be poured over their heads, ²⁰melting their insides as well as their skins; ²¹there will be iron crooks to restrain them; ²²whenever, in their anguish, they try to escape, they will be pushed back in and told, 'Taste the suffering of the Fire.' ²³But God will admit those who believe and do good deeds to Gardens graced with flowing streams; there they will be adorned with golden bracelets and pearls; there they will have silken garments. ²⁴They were guided to good speech and to the path of the One Worthy of all Praise.

²⁵As for those who disbelieve and bar others from God's path and from the Sacred Mosque—which We made for all people, residents

and outsiders alike—and who try to violate it with wrong-doing,^a We shall make them taste a painful punishment. ²⁶We showed Abraham the site of the House, saying, ‘Do not assign partners to Me. Purify My House for those who circle around it, those who stand to pray, and those who bow and prostrate themselves. ²⁷Proclaim the Pilgrimage to all people. They will come to you on foot and on every kind of lean camel, emerging from every deep mountain pass ²⁸to attain benefits and mention God’s name, on specified days, over the livestock He has provided for them. Feed yourselves and the desperately poor from them. ²⁹Then let the pilgrims perform their acts of cleansing, fulfil their vows, and circle around the Ancient House.’ ³⁰All this [is ordained by God]: anyone who honours the sacred ordinances of God will have good rewards from his Lord.

Livestock have been made lawful to you, except for what has been explicitly forbidden. Shun the filth of idolatrous beliefs and practices and shun false utterances.^b ³¹Devote yourselves to God and assign Him no partners, for the person who does so is like someone who has been hurled down from the skies and snatched up by the birds or flung to a distant place by the wind. ³²All this [is ordained by God]: those who honour God’s rites show the piety of their hearts. ³³Livestock are useful to you until the set time. Then their place of sacrifice is near the Ancient House: ³⁴We appointed acts of devotion for every community, for them to celebrate God’s name over the livestock He provided for them: your God is One, so devote

yourselves to Him. [Prophet], give good news to the humble
³⁵whose hearts fill with awe whenever God is mentioned, who
endure whatever happens to them with patience, who keep up the
prayer, who give to others out of Our provision to them.

³⁶We have made camels^c part of God's sacred rites for you. There
is much good in them for you, so mention God's name over them as
they are lined up for sacrifice, then, when they have fallen down
dead, feed yourselves and those who do not ask, as well as those
who do. We have subjected them to you in this way so that you may
be thankful. ³⁷It is neither their meat nor their blood that reaches
God but your piety. He has subjected them to you in this way so
that you may glorify God for having guided you.

[Prophet,] give good news to those who do good: ³⁸God will
defend the believers; God does not love the unfaithful or the
ungrateful. ³⁹Those who have been attacked are permitted to take
up arms because they have been wronged—God has the power to
help them— ⁴⁰those who have been driven unjustly from their
homes only for saying, 'Our Lord is God.' If God did not repel some
people by means of others, many monasteries, churches,
synagogues, and mosques, where God's name is much invoked,
would have been destroyed. God is sure to help those who help His
cause—God is strong and mighty— ⁴¹those who, when We establish
them in the land, keep up the prayer, pay the prescribed alms,
command what is right, and forbid what is wrong: God controls the
outcome of all events.

⁴²If they reject you [Prophet], so did the people of Noah before them, and those of ‘Ad, Thamud, ⁴³Abraham, Lot, ⁴⁴Midian. Moses too was called a liar. I gave the disbelievers time, but in the end I punished them. How I condemned them! ⁴⁵How many towns steeped in wrongdoing We have destroyed and left in total ruin; how many deserted wells; how many lofty palaces! ⁴⁶Have these people [of Mecca] not travelled through the land with hearts to understand and ears to hear? It is not people’s eyes that are blind, but their hearts within their breasts.

⁴⁷They will challenge you [Prophet] to hasten the punishment. God will not fail in His promise—a Day with your Lord is like a thousand years by your reckoning. ⁴⁸To many a town steeped in wrongdoing I gave more time and then struck them down: everyone returns to Me.

⁴⁹Say [Prophet], ‘People, I am sent only to give you clear warning.’ ⁵⁰Those who believe and do good deeds will be forgiven and have a generous reward, ⁵¹but those who strive to oppose Our messages and try in vain to defeat Us are destined for the Blaze. ⁵²We have never sent any messenger or prophet before you [Muhammad] into whose wishes Satan did not insinuate something, but God removes^a what Satan insinuates and then God affirms His message. God is all knowing and wise: ⁵³He makes Satan’s insinuations a temptation only for the sick at heart and those whose hearts are hardened—the evildoers are profoundly opposed [to the Truth]—⁵⁴and He causes those given knowledge to realize that this

Revelation is your Lord's Truth, so that they may believe in it and humble their hearts to Him: God guides the faithful to the straight path. ⁵⁵The disbelievers will remain in doubt about it until the Hour suddenly overpowers them or until torment descends on them on a Day devoid of all hope. ⁵⁶On that Day control will belong to God: He will judge between them. Those who believe and do good deeds will be admitted to Gardens of Delight, ⁵⁷while those who disbelieve and reject Our revelations will receive a humiliating torment.

⁵⁸He will give a generous provision to those who migrated in God's way and were killed or died. He is the Best Provider. ⁵⁹He will admit them to a place that will please them: God is all knowing and most forbearing. ⁶⁰So it will be. God will help those who retaliate against an aggressive act merely with its like and are then wronged again: God is pardoning and most forgiving. ⁶¹So it will be, because God makes night pass into day, and day into night, and He is all hearing and all seeing. ⁶²So it will be, because it is God alone who is the Truth, and whatever else they invoke is sheer falsehood: it is God who is the Most High, the Most Great.

⁶³Have you [Prophet] not considered how God sends water down from the sky and the next morning the earth becomes green? God is truly most subtle, all aware; ⁶⁴everything in the heavens and earth belongs to Him; God alone is self-sufficient, worthy of all praise. ⁶⁵Have you not considered how God has made everything on the earth of service to you? And the ships that sail the sea at His command? That He keeps the heavens from falling down on the

earth without His permission? God is most compassionate and most merciful to mankind— ⁶⁶it is He who gave you [people] life, will cause you to die, then will give you life again—but man is ungrateful.

⁶⁷We have appointed acts of devotion for every community to observe, so do not let them argue with you [Prophet] about this matter. Call them to your Lord—you are on the right path— ⁶⁸and if they argue with you, say, ‘God is well aware of what you are doing.’ ⁶⁹On the Day of Resurrection, God will judge between you regarding your differences. ⁷⁰Are you [Prophet] not aware that God knows all that is in the heavens and earth? All this is written in a Record; this is easy for God.

⁷¹Yet beside God they serve that for which He has sent no authority and of which they have no knowledge: [a](#) the evildoers will have no one to help them. ⁷²[Prophet], you can see the hostility on the faces of the disbelievers when Our messages are recited clearly to them: it is almost as if they are going to attack those who recite Our messages to them. Say, ‘Shall I tell you what is far worse than what you feel now? The Fire that God has promised the disbelievers! What a dismal end!’ ⁷³People, here is an illustration, so listen carefully: those you call on beside God could not, even if they combined all their forces, create a fly, and if a fly took something away from them, they would not be able to retrieve it. How feeble are the petitioners and how feeble are those they petition! ⁷⁴They

have no grasp of God's true measure: God is truly most strong and mighty.

⁷⁵God chooses messengers from among the angels and from among humans. God is all hearing, all seeing: ⁷⁶He knows what lies before and behind them. All matters return to Him. ⁷⁷Believers, bow down, prostrate yourselves, worship your Lord, and do good so that you may succeed. ⁷⁸Strive hard for God as is His due: He has chosen you and placed no hardship in your religion, the faith of your forefather Abraham. God has called you Muslims^b—both in the past and in this [message]—so that the Messenger can bear witness about you and so that you can bear witness about other people. So keep up the prayer, give the prescribed alms, and seek refuge in God: He is your protector—an excellent protector and an excellent helper.

^a See also 6: 35. Another interpretation of this verse is 'stretch a rope up to the ceiling and hang himself'.

^b See note to 2: 62.

^c Followers of an ancient Persian and Median religion, based on monotheism, identified with Zoroastrians.

^d Literally, prostrates.

^a Wrongdoing here means polytheism as is clear from the context.

^b Dedicating animals to idols.

^c The term *budn* can refer to either camels or cows.

^a The basic meaning of *nasakha* is 'removed' rather than 'abrogated' (*al-Mu'jam al-Wasit*).

^a i.e. 'scriptural knowledge'.

^b i.e. 'devoted to God'.

23. THE BELIEVERS

A Meccan sura which stresses that the believers are the ones who will succeed, whereas the disbelievers will be punished for their arrogance and derision. Several proofs are given of God's Oneness and His power, and the inevitability of the Resurrection is emphasized.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹The faithful have succeeded: ²Those who pray humbly, ³who shun frivolity, ⁴who pay the prescribed alms, ⁵who guard their chastity ⁶except with their spouses or their slaves^a—with these they are not to blame, ⁷but those who seek [to go] beyond this are exceeding the limits— ⁸those who are faithful to their trusts and pledges ⁹and who keep up their prayers ¹⁰are given ¹¹Paradise as their own,^b there to remain.

¹²We created man from an essence of clay, ¹³then We placed him as a drop of fluid in a safe place, ¹⁴then We made that drop into a clinging form, and We made that form into a lump of flesh, and We made that lump into bones, and We clothed those bones with flesh, and later We made him into other forms^c—glory be to God, the best of creators!— ¹⁵then you will die ¹⁶and then, on the Day of Resurrection, you will be raised up again.

¹⁷We created seven levels^d above you: We are never unmindful of Our creation. ¹⁸We sent water down from the sky in due measure and lodged it in the earth—We have the power to take it all away if We so wish— ¹⁹with it We produced for you gardens of date palms and vines, with many fruits there for you to eat, ²⁰and a tree, growing out of Mount Sinai, that produces oil and seasoning for your food. ²¹There is a lesson for you in livestock: We produce milk for you to drink from their bellies. And they have many other benefits: you eat them ²²and you ride on them, as you do in ships.

²³We sent Noah to his people. He said, ‘My people, serve God, for He is your only god. Will you not heed Him?’ ²⁴But the leading disbelievers among his people said, ‘He is merely a mortal like you, trying to gain some superiority over you. God would have sent down angels if He had wished; besides, we never heard of anything like this from our forefathers. ²⁵He is just a madman, so let’s wait and see what happens to him.’ ²⁶Noah said, ‘My Lord, help me! They call me a liar,’ ²⁷and so We revealed to him: ‘Build the Ark under Our watchful eye and with Our inspiration. When Our command comes and water gushes up out of the earth,^a take pairs of every species on board, and your family, except for those on whom the sentence has already been passed—do not plead with me for the evildoers: they will be drowned— ²⁸and when you and your companions are settled on the Ark, say, “Praise be to God, who delivered us from the wicked people,” ²⁹and say, “My Lord, let me land with Your blessing: You are the best one to bring [us] to land”.’

³⁰There are signs in all this: We have always put [people] to the test.

³¹Then We raised another generation after them, ³²and sent one of their own as a messenger: ‘Serve God, for He is your only god. Will you not heed Him?’ ³³But the leading disbelievers among his people, who denied the Meeting in the Hereafter, to whom We had granted ease and plenty in this life, said, ‘He is just a mortal like you—he eats what you eat and drinks what you drink—’ ³⁴and you will really be losers if you obey a mortal like yourselves. ³⁵How can he promise you that after you die and become dust and bones you will be brought out alive? ³⁶What you are promised is very farfetched. ³⁷There is only the life of this world: we die, we live,^b but we will never be resurrected. ³⁸He is just a man making lies up about God. We will never believe in him.’ ³⁹The prophet said, ‘My Lord, help me! They call me a liar,’ ⁴⁰and so God said, ‘Soon they will be filled with regret.’ ⁴¹The blast justly struck them and We swept them away like scum. Away with the evildoers! ⁴²We raised other generations after them— ⁴³no community can advance or delay its time— ⁴⁴and We sent Our messengers in succession: whenever a messenger came to a community they invariably called him a liar, so We destroyed them one after the other and made them into cautionary tales. Away with the disbelievers!

⁴⁵Then We sent Moses and his brother Aaron, with Our signs and clear authority, ⁴⁶to Pharaoh and his prominent leaders, but they responded with arrogance: they were a haughty people. ⁴⁷They said,

‘Are we to believe in two mortals like us? And their people are our servants?’ ⁴⁸and so they called them both liars: they became another ruined people. ⁴⁹We gave Moses the Scripture, so that they^a might be rightly guided. ⁵⁰We made the son of Mary and his mother a sign; We gave them shelter on a peaceful hillside with flowing water.^b ⁵¹Messengers, eat good things and do good deeds: I am well aware of what you do. ⁵²This is your community, one community—and I am your Lord: be mindful of Me— ⁵³but they have split their community into sects, each rejoicing in their own. ⁵⁴So [Muhammad] leave them for a while steeped [in their ignorance]. ⁵⁵Do they reckon that, by giving them wealth and sons, ⁵⁶We race to give them good things? They really have no idea! ⁵⁷Those who stand in awe of their Lord, ⁵⁸who believe in His messages, ⁵⁹who do not ascribe partners to Him, ⁶⁰who always give with hearts that tremble at the thought that they must return to Him, ⁶¹are the ones who race toward good things, and they will be the first to get them. ⁶²We do not burden any soul with more than it can bear—We have a Record that tells the truth—they will not be wronged. ⁶³But the disbelievers’ hearts are steeped [in ignorance of] all this; and there are other things besides this that they do. ⁶⁴When We bring Our punishment on those corrupted with wealth, they will cry for help: ⁶⁵‘Do not cry out today: you will get no help from Us. ⁶⁶Time and time again My messages were recited to you, but you turned on your heels, ⁶⁷and spent the evening arrogantly making fun of [the Qur’an].’

⁶⁸Have they not contemplated the Word of God? Has something come to them that did not come to their forefathers? ⁶⁹Do they not recognize their Messenger? So why do they reject him? ⁷⁰Why do they say he is possessed? No! He has brought them the truth and most of them hate it, ⁷¹but if the truth were in accordance with their desires, the heavens, the earth, and everyone in them would disintegrate. In fact We have brought them their Reminder and they turn away from it. ⁷²Do you [Prophet] ask them for any payment? Your Lord's is the best payment: He is the Best of Providers. ⁷³You call them to a straight path ⁷⁴and those who do not believe in the Hereafter turn away from that path. ⁷⁵Even if We were to show them mercy and relieve them of distress, they would blindly persist in their transgression. ⁷⁶We have already afflicted them, yet they did not submit to their Lord: they will not humble themselves ⁷⁷until We open a gate to severe torment for them—then they will be plunged into utter despair.

⁷⁸It is God who endowed you with hearing, sight, and hearts—how seldom you are grateful! ⁷⁹It is He who made you multiply on earth. It is to Him that you will be gathered: ⁸⁰it is He who gives life and death; the alternation of night and day depends on Him; will you not use your minds? ⁸¹But, like others before them, ⁸²they say, 'What? When we die and turn to dust and bones, shall we really be resurrected? ⁸³We have heard such promises before, and so did our forefathers. These are just ancient fables.' ⁸⁴Say [Prophet], 'Who owns the earth and all who live in it, if you know [so much]?' ⁸⁵and

they will reply, ‘God.’ Say, ‘Will you not take heed?’ ⁸⁶Say, ‘Who is the Lord of the seven heavens? Who is the Lord of the Mighty Throne?’ ⁸⁷and they will reply, ‘God.’ Say, ‘Will you not be mindful?’ ⁸⁸Say, ‘Who holds control of everything in His hand? Who protects, while there is no protection against Him, if you know [so much]?’ ⁸⁹and they will reply, ‘God.’ Say, ‘Then how can you be so deluded?’ ⁹⁰The fact is, We brought them the truth and they are lying. ⁹¹God has never had a child. Nor is there any god beside Him—if there were, each god would have taken his creation aside and tried to overcome the others. May God be exalted above what they describe! ⁹²He knows what is not seen as well as what is seen; He is far above any partner they claim for Him. ⁹³Say, ‘Lord, if You are going to show me the punishment You have promised them, ⁹⁴then Lord, do not include me among the evildoers!’ ⁹⁵We certainly are able to show you the punishment We have promised them. ⁹⁶Repel evil with good— We are well aware of what they attribute to Us— ⁹⁷and say, ‘Lord, I take refuge with You from the goadings of the evil ones; ⁹⁸I seek refuge with you, Lord, so that they may not come near me.’

⁹⁹When death comes to one of them, he cries, ‘My Lord, let me return ¹⁰⁰so as to make amends for the things I neglected.’ Never! This will not go beyond his words: a barrier stands behind such people until the very Day they are resurrected. ¹⁰¹On that Day when the Trumpet is blown, the ties between them will be as nothing and they will not ask about each other: ¹⁰²those whose good deeds

weigh heavy will be successful, ¹⁰³but those whose balance is light will have lost their souls for ever and will stay in Hell— ¹⁰⁴the Fire will scorch their faces and their lips will be twisted in pain. ¹⁰⁵‘Were My messages not recited over and over to you and still you rejected them?’ ¹⁰⁶They will say, ‘Lord, our waywardness overcame us and we went astray. ¹⁰⁷Lord, take us away from this and if we go back to our old ways, then we shall really be evildoers.’ ¹⁰⁸He will say, ‘Away with you! In you go! Do not speak to Me! ¹⁰⁹Among My servants there were those who said, “Lord, We believe. Forgive us and have mercy on us: You are the most merciful of all.” ¹¹⁰But you kept on laughing at them: so intent were you on laughing at them that it made you forget My warning. ¹¹¹Today I have rewarded them for their patience: it is they who will succeed.’ ¹¹²He will say, ‘How many years were you on earth?’ ¹¹³and they will reply, ‘We stayed a day or a part of a day, but ask those who keep count.’ ¹¹⁴He will say, ‘You stayed but a little, if you had only known. ¹¹⁵Did you think We had created you in vain, and that you would not be brought back to Us?’

¹¹⁶Exalted be God, the true King, there is no god but Him, the Lord of the Glorious Throne! ¹¹⁷Whoever prays to another god alongside Him—a god for which he has no evidence—will face his reckoning with his Lord. Those who reject the truth will not prosper. ¹¹⁸Say [Prophet], ‘Lord, forgive and have mercy: You are the most merciful of all.’

^a Cf. 4: 25.

^b Literally ‘will be the heirs to “inherit” Paradise’, but they do not inherit from anyone who dies.

^c Razi quotes Ibn ‘Abbas to explain ‘other forms’ as referring to all the various stages of infancy, childhood, and maturity—cf. 22: 5; 40: 67.

^d *Tara’iq*: ‘levels (of heaven)’ or ‘highways’ (Razi).

^a Literally ‘the furnace boils over’.

^b Razi interprets this order to mean successive generations.

^a ‘His people’—Moses was given the Scripture later, so ‘they’ only refers to the children of Israel.

^b Where Mary gave birth; see 19: 22–6.

24. LIGHT

This Medinan sura clarifies several regulations for the Muslim community, mainly to do with marriage, modesty, obedience to the Prophet, and appropriate behaviour in the household. The initial context is the false rumour against ‘A’isha, the Prophet’s wife, who was left behind unwittingly by her travelling companions after wandering away in search of a dropped necklace. She was escorted back to Medina by a Muslim man coming later who found her there. The sura is named after the Verse of Light (verses 35–6) where God’s light is contrasted to the darkness in which the disbelievers find themselves engulfed to show the light in the teachings given here..

In the name of God, the Lord of Mercy, the Giver of Mercy

¹This is a sura We have sent down and made obligatory: We have sent down clear revelations in it, so that you may take heed. ²Strike the adulteress and the adulterer^a one hundred times.^b Do not let compassion for them keep you from carrying out God’s law—if you believe in God and the Last Day—and ensure that a group of believers witnesses the punishment. ³The adulterer is only [fit] to marry^c an adulteress or an idolatress, and the adulteress is only [fit] to marry an adulterer or an idolater: such behaviour is forbidden to

believers. ⁴As for those who accuse chaste women of fornication, and then fail to provide four witnesses, strike them eighty times, and reject their testimony ever afterwards: they are the lawbreakers, ⁵except for those who repent later and make amends—God is most forgiving and merciful.

⁶As for those who accuse their own wives of adultery, but have no other witnesses, let each one four times call God to witness that he is telling the truth, ⁷and, the fifth time, call God to reject him if he is lying; ⁸punishment shall be averted from his wife if she in turn four times calls God to witness that her husband is lying ⁹and, the fifth time, calls God to reject her if he is telling the truth.

¹⁰If it were not for God's bounty and mercy towards you, if it were not that God accepts repentance and is wise . . .! ^a ¹¹It was a group from among you who brought the false accusation ^b—do not consider it a bad thing for you [people]; it was a good thing—and every one of them will be charged with the sin he has earned. He who took the greatest part in it will have a painful torment. ¹²When you heard the lie, why did believing men and women not think well of their own people and declare, "This is obviously a lie"? ¹³And why did the accusers not bring four witnesses to it? If they cannot produce such witnesses, they are the liars in God's eyes. ¹⁴If it were not for God's bounty and mercy towards you in this world and the next, you would already have been afflicted by terrible suffering for indulging in such talk. ¹⁵When you took it up with your tongues, and spoke with your mouths things you did not know [to be true],

you thought it was trivial but to God it was very serious. ¹⁶When you heard the lie, why did you not say, ‘We should not repeat this—God forbid!—It is a monstrous slander’? ¹⁷God warns you never to do anything like this again, if you are true believers. ¹⁸God makes His messages clear to you: God is all knowing, all wise. ¹⁹A painful torment waits in this world and the next for those who like indecency to spread among the believers: God knows and you do not. ²⁰If it were not for God’s bounty and mercy and the fact that He is compassionate and merciful . . .! ²¹Believers, do not follow in Satan’s footsteps—if you do so, he will urge you to indecency and evil. If it were not for God’s bounty and mercy towards you, not one of you would ever have attained purity. God purifies whoever He will: God is all hearing, all seeing.

²²Those who have been graced with bounty and plenty should not swear that they will [no longer] give to kinsmen, the poor, those who emigrated in God’s way: [c](#) let them pardon and forgive. Do you not wish that God should forgive you? God is most forgiving and merciful.

²³Those who accuse honourable but unwary believing women are rejected by God, in this life and the next. A painful torment awaits them ²⁴on the Day when their own tongues, hands, and feet will testify against them about what they have done— ²⁵on that Day, God will pay them their just due in full—and they will realize that God is the Truth that makes everything clear. ²⁶Corrupt women are for corrupt men, and corrupt men are for corrupt women; good

women are for good men and good men are for good women. The good are innocent of what has been said against them; they will have forgiveness and a generous provision.

²⁷Believers, do not enter other people's houses until you have asked permission to do so and greeted those inside—that is best for you: perhaps you will bear this in mind. ²⁸If you find no one in, do not enter unless you have been given permission to do so. If you are told, 'Go away', then do so—that is more proper for you. God knows well what you do. ²⁹You will not be blamed for entering houses where no one lives, and which could provide you with some useful service. God knows everything you do openly and everything you conceal. ³⁰[Prophet], tell believing men to lower their eyes and guard their private parts: that is purer for them. God is well aware of everything they do. ³¹And tell believing women that they should lower their eyes, guard their private parts, and not display their charms beyond what [it is acceptable] to reveal;^a they should draw their coverings over their necklines and not reveal their charms except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their womenfolk, their slaves, such men as attend them who have no desire, or children who are not yet aware of women's nakedness; they should not stamp their feet so as to draw attention to any hidden charms. Believers, all of you, turn to God so that you may prosper.

³²Marry off^b the single among you, and those of your male and female slaves who are fit [for marriage].^c If they are poor, God will provide for them from His bounty: God's bounty is infinite and He is all knowing. ³³Those who are unable to marry should keep chaste until God gives them enough out of His bounty. If any of your slaves wish to pay for their freedom, make a contract with them accordingly, if you know they have good in them, and give them some of the wealth God has given you. Do not force your slave-girls into prostitution, when they themselves wish to remain honourable, in your quest for the short-term gains of this world, although, if they are forced, God will be forgiving and merciful [to them].

³⁴We have sent verses down to you [people] clarifying the right path, examples of those who passed away before you, and teaching for those who are mindful of God.

³⁵God is the Light of the heavens and earth. His Light is like this: there is a niche, and in it a lamp, the lamp inside a glass, a glass like a glittering star, fuelled from a blessed olive tree from neither east nor west, whose oil almost gives light even when no fire touches it — light upon light—God guides whoever He will to his Light; God draws such comparisons for people; God has full knowledge of everything— ³⁶shining out in houses of worship. God knew that they would be raised high and His name be remembered in them, with men in them celebrating His glory morning and evening: ³⁷men who are not distracted,^a either by commerce or profit, from remembering God, keeping up the prayer, and paying the prescribed

alms, fearing a day when hearts and eyes will turn over. ³⁸God will reward such people according to the best of their actions, and He will give them more of His bounty: God provides limitlessly for anyone He will.

³⁹But the deeds of disbelieve are like a mirage in a desert: the thirsty person thinks there will be water but, when he gets there, he finds it is nothing. There he finds only God, who pays him his account in full— God is swift in reckoning. ⁴⁰Or like shadows in a deep sea covered by waves upon waves, with clouds above—layer upon layer of darkness— if he holds out his hand, he is scarcely able to see it. The one to whom God gives no light has no light at all.

⁴¹[Prophet], do you not see that all those who are in the heavens and earth praise God, as do the birds with wings outstretched? Each knows its [own way] of prayer and glorification: God has full knowledge of what they do. ⁴²Control of the heavens and earth belongs to God: and to God is the final return. ⁴³Do you not see that God drives the clouds, then gathers them together and piles them up until you see rain pour from their midst? He sends hail down from [such] mountains in the sky, pouring it on whoever He wishes and diverting it from whoever He wishes—the flash of its lightning almost snatches sight away. ⁴⁴God alternates night and day—there truly is a lesson in [all] this for those who have eyes to see— ⁴⁵and God created each animal out of [its own] fluid: [a](#) some of them crawl on their bellies, some walk on two legs, and some on four. God creates whatever He will; God has power over everything.

⁴⁶We have sent verses that clarify the right path: God guides whoever He will to a straight path. ⁴⁷They say, 'We believe in God and the Messenger; we obey,' but then some of them turn away: these people are not true believers ⁴⁸and when they are summoned to God and His Messenger in order for him to judge between them, some of them turn away. ⁴⁹If they were claiming their right, they would come willingly [to the Prophet]. ⁵⁰Do they have sickness in their hearts? Are they full of doubts? Do they fear that God and His Messenger might deal with them unjustly? No, it is they who are the unjust ones. ⁵¹When the true believers are summoned to God and His Messenger in order for him to judge between them, they say, 'We hear and we obey.' These are the ones who will prosper: ⁵²whoever obeys God and His Messenger, stands in awe of God, and keeps his duty to Him will be triumphant. ⁵³[The others] solemnly swear by God that if you [Prophet] commanded them, they would march out. Tell them, 'Do not swear: it is reasonable obedience that is required, and God is aware of everything you do.' ⁵⁴Say, 'Obey God; obey the Messenger. If you turn away, [know that] he is responsible for the duty placed upon him, and you are responsible for the duty placed upon you. If you obey him, you will be rightly guided, but the Messenger's duty is only to deliver the message clearly.'

⁵⁵God has made a promise to those among you who believe and do good deeds: He will make them successors to the land, as He did those who came before them; He will establish the religion He has

chosen for them; He will grant them security to replace their fear. 'They will worship Me and not join anything with Me.' Those who are defiant after that will be the rebels.— ⁵⁶[People], keep up the prayer, pay the prescribed alms, and obey the Messenger, so that you may be given mercy. ⁵⁷Do not think [Prophet] that the disbelievers can escape God on earth; the Fire will be their final home, an evil end.

⁵⁸Believers, your slaves and any who have not yet reached puberty should ask your permission to come in at three times of day: before the dawn prayer; when you lay your garments aside in the midday heat; and after the evening prayer. These are your three times for privacy; at other times, there is no blame on you or them if you move around each other freely. In this way God makes messages clear: God is all knowing, all wise. ⁵⁹When your children reach puberty, they should [always] ask your permission to enter, like their elders do. This is how God makes His messages clear to you: God is all knowing, all wise. ⁶⁰No blame will be attached to elderly women who no longer have any desire, if they take off their outer garments without flaunting their charms, but it is preferable for them not to do this: God is all hearing, all seeing.

⁶¹No blame will be attached to the blind, the lame, the sick. [u](#) Whether you eat in your own houses, or those of your fathers, your mothers, your brothers, your sisters, your paternal uncles, your paternal aunts, your maternal uncles, your maternal aunts, houses you have the keys for, or any of your friends' houses, you will not

be blamed: you will not be blamed whether you eat in company or separately.^b When you enter any house, greet one another with a greeting of blessing and goodness as enjoined by God. This is how God makes His messages clear to you so that you may understand.

⁶²The true believers are those who believe in God and His Messenger, who, when they are gathered with him on a communal matter, do not depart until they have asked his permission—those who ask your permission [Prophet] are the ones who truly believe in God and His Messenger. When they ask your permission to attend to their private affairs, allow whoever you see fit and ask God to forgive them. God is most forgiving and merciful. ⁶³[People], do not regard the Messenger's summons to you as being like one of you summoning another—God is well aware of those of you who steal away surreptitiously—and those who go against his order should beware lest a trial afflict them or they receive a painful torment.

⁶⁴Everything in the heavens and earth belongs to God: He knows what state you are in—on the Day when all are returned to Him, He will tell them everything they have done—God has full knowledge of everything.

^a The crime of *zina* in Arabic covers all extramarital sexual intercourse between a man and a woman.

^b *Falada* in Arabic means 'hit the skin' with the hand or anything else. There are reports that people used shoes, clothes, etc. (Bukhari, *Hudud* 4).

^c This is not an injunction but a statement of fact, emphasizing the guilt of both. There is another opinion that *yankihu* is used in its original sense of 'copulate'. Whichever translation is used, this is not part of the punishment but a condemnation of the crime.

^a The statement ‘If it were not for God’s bounty and mercy’ is repeated four times in this context, but the concluding clauses are suspended in verses 10 and 20. This rhetorical suspense works in English and in Arabic. (See verses 14, 20, 21).

^b This alludes to the accusation of unfaithfulness made against ‘A’isha, the Prophet’s wife.

^c Abu Bakr, father of ‘A’isha, who used to support a relative called Mistah, swore, when Mistah participated in spreading the rumour, that he would never support Mistah again.

^a Literally ‘beyond what [ordinarily] shows’. This phrase is ambiguous in Arabic. Recourse is commonly made to the *hadith* (prophetic tradition), which uses the same verb *dhahara* in the sense of its being permissible for a woman to show only her face and her hands in front of strangers.

^b There is another reading that translates as ‘marry’.

^c Or ‘righteous’.

^a Cf. 62: 11, which makes reference to worshippers who are distracted by trade.

^a This *ma’i*s not ‘water’, which would have the generic *al-* (cf. 21: 30), but is for each animal a special, essential fluid, and so each creature is different, as is clear from what follows.

^a Commentators state that the blind etc. refrained from eating with the healthy, or that the healthy refused to eat with them, and many link this statement to the following one.

^b Some commentators take this to be a qualification of 4: 29, which was interpreted by some Muslims as a prohibition on eating at each other’s houses without invitation.

25. THE DIFFERENTIATOR

A Meccan sura that starts with a denunciation of polytheism, then deals with the disbelievers' arguments against the Prophet, the Qur'an, and the Day of Judgement. It warns them of their fate, citing examples of earlier peoples. The sura describes the power and grace of God, and ends with the qualities of true believers (verses 63–76).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Exalted^a is He who has sent the Differentiator^b down to His servant so that he may give warning to all people. ²It is He who has control over the heavens and earth and has no offspring—no one shares control with Him—and who created all things and made them to an exact measure. ³Yet the disbelievers take as their gods things beneath Him that create nothing, and are themselves created, that can neither harm nor help themselves, and have no control over death, life, or resurrection.

⁴The disbelievers say, 'This can only be a lie he has forged with the help of others'—they themselves have done great wrong and told lies— ⁵and they say, 'It is just ancient fables, which he has had written down: they are dictated to him morning and evening.' ⁶Say, 'It was sent down by Him who knows the secrets of the heavens and

earth. He is all forgiving, all merciful.’ ⁷They also say, ‘What sort of messenger is this? He eats food and walks about in the marketplaces! Why has no angel been sent down to help him with his warnings?’ ⁸Why has he not been given treasure or a garden to supply his food?’ and the evildoers say, ‘The man you follow is simply under a spell.’ ⁹See what they think you are like! They have gone astray and cannot find the right way. ¹⁰Exalted is He who can, if He wishes, give you better things than these: Gardens graced with flowing streams, and palaces too. ¹¹It is actually the coming of the Hour that they reject: We have prepared a blazing fire for those who reject the Hour. ¹²When it sees them from a distance, they will hear it raging and roaring, ¹³and when they are hurled into a narrow part of it, chained together, they will cry out for death. ¹⁴‘Do not cry out this day for one death, but for many.’ ¹⁵Say, ‘Which is better, this or the lasting Garden that those who are mindful of God have been promised as their reward and journey’s end?’ ¹⁶There they will find everything they wish for, and there they will stay. [Prophet], this is a binding promise from your Lord. ¹⁷On the Day He gathers them all together with those they worship beside Him, He will say, ‘Was it you [false gods] who led these creatures of Mine astray, or did they stray from the path by themselves?’ ¹⁸They will say, ‘May You be exalted! We ourselves would never take masters other than You! But You granted them and their forefathers pleasures in this life, until they forgot Your Reminder and were ruined.’ ¹⁹[God will say], ‘Now your gods have denounced what you say as lies: you cannot avoid

the torment; you will not get any help.’ If any of you commits such evil, We shall make him taste agonizing torment.

²⁰No messenger have We sent before you [Muhammad] who did not eat food and walk about in the marketplace. But We have made some of you a means of testing others—will you stand fast? Your Lord is all seeing. ²¹Those who do not fear to meet Us say, ‘Why are the angels not sent down to us?’ or ‘Why can we not see our Lord?’ They are too proud of themselves and too insolent. ²²There will be no good news for the guilty on the Day they see the angels. The angels will say, ‘You cannot cross the forbidden barrier,’^a ²³and We shall turn to the deeds they have done and scatter them like dust. ²⁴But the companions in the Garden will have a better home on that Day, and a fairer place to rest. ²⁵On the Day when the sky and its clouds are split apart and the angels sent down in streams, ²⁶on that Day, true authority belongs to the Lord of Mercy. It will be a grievous Day for the disbelievers. ²⁷On that Day the evildoer will bite his own hand and say, ‘If only I had taken the same path as the Messenger. ²⁸Woe is me! If only I had not taken so and so as a friend — ²⁹he led me away from the Revelation after it reached me. Satan has always betrayed mankind.’

³⁰The Messenger has said, ‘Lord, my people treat this Qur’an as something to be shunned,’ ³¹but We have always appointed adversaries from the wicked, for every prophet: Your Lord is sufficient guide and helper. ³²The disbelievers also say, ‘Why was the Qur’an not sent down to him all at once?’ We sent it in this way

to strengthen your heart [Prophet]; We gave it to you in gradual revelation. ³³They cannot put any argument to you without Our bringing you the truth and the best explanation. ³⁴It is those driven [falling], on their faces,^a to Hell who will be in the worst place—they are the furthest from the right path.

³⁵We gave Moses the Book and appointed his brother Aaron to help him. ³⁶We said, ‘Go, both of you, to the people who have rejected Our signs.’ Later We destroyed those people utterly. ³⁷The people of Noah, too: when they rejected their messengers, We drowned them and made them an example to all people. We have prepared a painful torment for the evildoers, ³⁸as We did for the people of ‘Ad, Thamud, and al-Rass, and many generations in between. ³⁹To each of them We gave warnings, and each of them We destroyed completely. ⁴⁰These disbelievers must have passed by the town that was destroyed by the terrible rain^b—did they not see it? Yet they do not expect to be raised from the dead. ⁴¹Whenever they see you [Prophet] they ridicule you: ‘Is this the one God has sent as a messenger? ⁴²He might almost have led us astray from our gods if we had not stood so firmly by them.’ When they see the torment, they will know who is furthest from the path. ⁴³Think [Prophet] of the man who has taken his own passion as a god: are you to be his guardian? ⁴⁴Do you think that most of them hear or understand? They are just like cattle—no, they are further from the path.

⁴⁵Do you not see how your Lord lengthens the shade? If He had willed, He could have made it stand still—We made the sun its indicator—⁴⁶but We gradually draw it towards Us, little by little. ⁴⁷It is He who made the night to cover you, and sleep for rest, and made the day like a resurrection. ⁴⁸It is He who sends the winds as heralds of good news before His Mercy.^c We send down pure water from the sky, ⁴⁹so that We can revive a dead land with it, and We give it as a drink to many animals and people We have created. ⁵⁰Many times We have repeated this to people so that they might take heed, but most persist in their disbelief. ⁵¹if it had been Our will, We would have sent a warner to every town, ⁵²so [Muhammad] do not give in to the disbelievers: strive hard against them with this Qur'an.

⁵³It is He who released the two bodies of flowing water, one sweet and fresh and the other salty and bitter, and put an insurmountable barrier between them. ⁵⁴It is He who creates human beings from fluid, then makes them kin by blood and marriage: your Lord is all powerful! ⁵⁵Yet instead of God they worship things that can neither benefit nor harm them: the disbeliever has always turned his back on his Lord. ⁵⁶We sent you only to give good news and warning. ⁵⁷Say, 'I am not asking for any reward for it, but anyone who wishes should take a path to his Lord.' ⁵⁸Put your trust in the Living [God] who never dies, and celebrate His praise. He knows the sins of His servants well enough: ⁵⁹it is He who created the heavens and earth and what is between them in six Days,^a and

then established Himself on the throne—He is the Lord of Mercy; He is the Best Informed.^b ⁶⁰Yet when they are told, ‘Bow down before the Lord of Mercy,’ they say, ‘What is the Lord of Mercy? Should we bow down before anything you command?’ and they turn even further away. ⁶¹Exalted is He who put constellations in the heavens, a radiant light, and an illuminating moon— ⁶²it is He who made the night and day follow each other—so anyone who wishes may be mindful or show gratitude.

⁶³The servants of the Lord of Mercy are those who walk humbly on the earth, and who, when aggressive people address them, reply, with words of Peace; ⁶⁴those who spend the night bowed down or standing, worshipping their Lord, ⁶⁵who plead, ‘Our Lord, turn away from us the suffering of Hell: its suffering goes on and on. ⁶⁶It is an evil home, a foul resting place!’ ⁶⁷They are those who are neither wasteful nor niggardly when they spend, but keep to a just balance; ⁶⁸those who never invoke any other deity beside God, nor take a life, which God has made sacred, except in the pursuit of justice, nor commit adultery. (Whoever does these things will face the penalties: ⁶⁹their torment will be doubled on the Day of Resurrection, and they will remain in torment, disgraced, ⁷⁰except those who repent, believe, and do good deeds: God will change the evil deeds of such people into good ones. He is most forgiving, most merciful. ⁷¹People who repent and do good deeds truly return to God.)

⁷²[The servants of the Lord of Mercy are] those who do not give false testimony, and who, when they see some frivolity, pass by with

dignity; ⁷³who, when reminded of their Lord's signs, do not turn a deaf ear and a blind eye to them; ⁷⁴those who pray, 'Our Lord, give us joy in our spouses and offspring. Make us good examples to those who are aware of You'. ⁷⁵These servants will be rewarded with the highest place in Paradise for their steadfastness. There they will be met with greetings and peace. ⁷⁶There they will stay—a happy home and resting place! ⁷⁷[Prophet, say to the disbelievers], 'What are you to my Lord without your supplication? But since you have written off the truth as lies, the inevitable will happen.'^a

^a This meaning of *tabarak* is supported by Razi and is more appropriate here than 'blessed'.

^b *Al-furqan*, another name for the Qur'an. The word means 'that which differentiates right from wrong'.

^a Cf. 23: 100.

^a Cf. 67: 22.

^b See 15: 74,76.

^c The rain.

^a Cf. 41: 9–12.

^b Other readings of this phrase include 'ask someone who knows' or 'ask anyone how well informed He is', but the expression *fas'al*, 'ask someone', at the beginning of the phrase is a rhetorical device suggesting the truth of the statement and need not be translated literally.

^a The punishment (cf. 4: 147).

26. THE POETS

A Meccan sura which takes its name from the reference to poets in verse 224. It talks about the disbelievers who belittle the Qur'an, and gives examples of God's power and grace in nature. It recounts several stories of earlier prophets, the reactions of their people, and punishments that afflicted them, ending by confirming the divine origin of the Qur'an. It is not something brought down by the jinn, nor is it poetry and the Prophet is not a poet..

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Ta Sin Mim*

²These are the verses of the Scripture that makes things clear:

³[Prophet], are you going to worry yourself to death because they will not believe? ⁴If We had wished, We could have sent them down a sign from heaven, at which their necks would stay bowed in utter humiliation. ⁵Whenever they are brought a new revelation from the Lord of Mercy, they turn away: ⁶they deny it, but the truth of what they scorned will soon hit them. ⁷Do they not see the earth, and what noble kinds of thing We grow in it? ⁸There truly is a sign in this, though most of them do not believe: ⁹your Lord alone is the Almighty, the Merciful.

¹⁰Your Lord called to Moses: ‘Go to those wrongdoers, ¹¹the people of Pharaoh. Will they not take heed?’ ¹²Moses said, ‘My Lord, I fear they will call me a liar, ¹³and I will feel stressed and tongue-tied, so send Aaron too; ¹⁴besides, they have a charge^a against me, and I fear they may kill me.’ ¹⁵God said, ‘No [they will not]. Go, both of you, with Our signs—We shall be with you, listening. ¹⁶Go, both of you, to Pharaoh and say, “We bring a message from the Lord of the Worlds: ¹⁷let the Children of Israel leave with us.”’

¹⁸Pharaoh said, ‘Did we not bring you up as a child among us? Did you not stay with us for many years? ¹⁹And then you committed that crime of yours: you were so ungrateful.’ ²⁰Moses replied, ‘I was misguided when I did it ²¹and I fled from you in fear; later my Lord gave me wisdom and made me one of His messengers. ²²And is this—that you have enslaved the Children of Israel—the favour with which you reproach me?’

²³Pharaoh asked, ‘What is this “Lord of the Worlds”?’ ²⁴Moses replied, ‘He is the Lord of the heavens and earth and everything between them. If you would only have faith!’ ²⁵Pharaoh said to those present, ‘Do you hear what he says?’ ²⁶Moses said, ‘He is your Lord and the Lord of your forefathers.’ ²⁷Pharaoh said, ‘This messenger who has been sent to you is truly possessed.’ ²⁸Moses continued, ‘Lord of the East and West and everything between them. If you would only use your reason!’ ²⁹But Pharaoh said [to him], ‘If you take any god other than me, I will throw you into prison,’ ³⁰and Moses asked, ‘Even if I show you something convincing?’ ³¹‘Show it

then,’ said Pharaoh, ‘if you are telling the truth.’ ³²So Moses threw down his staff and—lo and behold!—it became a snake for everyone to see. ³³Then he drew out his hand and—lo and behold!—it was white for the onlookers to see. ³⁴Pharaoh said to the counsellors around him, ‘This man is a learned sorcerer! ³⁵He means to use his sorcery to drive you out of your land! What do you suggest?’ ³⁶They answered, ‘Delay him and his brother for a while, and send messengers to all the cities ³⁷to bring every accomplished sorcerer to you.’ ³⁸The sorcerers were [to be] assembled at the appointed time on a certain day ³⁹and the people were asked, ⁴⁰‘Are you all coming? We may follow the sorcerers if they win!’

⁴¹When the sorcerers came, they said to Pharaoh, ‘Shall we be rewarded if we win?’ ⁴²and he said, ‘Yes, and you will join my inner court.’ ⁴³Moses said to them, ‘Throw down whatever you will.’ ⁴⁴They threw their ropes and staffs, saying, ‘By Pharaoh’s might, we shall be victorious.’ ⁴⁵But Moses threw his staff and—lo and behold!—it swallowed up their trickery ⁴⁶and the sorcerers fell down on their knees, ⁴⁷exclaiming, ‘We believe in the Lord of the Worlds, ⁴⁸the Lord of Moses and Aaron.’ ⁴⁹Pharaoh said, ‘How dare you believe in him before I have given you permission? He must be the master who taught you sorcery! Soon you will see: I will cut off your alternate hands and feet^a and then crucify the lot of you!’ ⁵⁰‘That will do us no harm,’ they said, ‘for we are sure to return to our Lord. ⁵¹We hope that our Lord will forgive us our sins, as we were the first to believe.’

⁵²Then We revealed Our will to Moses, ‘Leave with My servants by night, for you will be pursued!’ ⁵³Pharaoh sent messengers into the cities, proclaiming, ⁵⁴‘These people are a puny band— ⁵⁵they have enraged us— ⁵⁶and we are a large army, on the alert.’ ⁵⁷So it was that We made them leave their gardens and their springs, ⁵⁸their treasures and their noble dwellings— ⁵⁹We gave [such] things [later]^a to the Children of Israel. ⁶⁰Pharaoh and his people pursued them at sunrise, ⁶¹and as soon as the two sides came within sight of one another, Moses’ followers said, ‘We shall definitely be caught.’ ⁶²Moses said, ‘No, my Lord is with me: He will guide me,’ ⁶³and We revealed to Moses: ‘Strike the sea with your staff.’ It parted—each side like a mighty mountain— ⁶⁴and We brought the others to that place: ⁶⁵We saved Moses and all his companions, ⁶⁶and drowned the rest. ⁶⁷There truly is a sign in this, though most of them do not believe: ⁶⁸your Lord alone is the Almighty, the Merciful.

⁶⁹Tell them the story of Abraham, ⁷⁰when he asked his father and his people, ‘What do you worship?’ ⁷¹They said, ‘We worship idols, and are constantly in attendance on them.’ ⁷²He asked, ‘Do they hear you when you call? ⁷³Do they help or harm you?’ ⁷⁴They replied, ‘No, but this is what we saw our fathers doing.’ ⁷⁵Abraham said, ‘Those idols you have worshipped, ⁷⁶you and your forefathers, ⁷⁷are my enemies; not so the Lord of the Worlds, ⁷⁸who created me. It is He who guides me; ⁷⁹He who gives me food and drink; ⁸⁰He who cures me when I am ill; ⁸¹He who will make me die and then

give me life again; ⁸²and He who will, I hope, forgive my faults on the Day of Judgement. ⁸³My Lord, grant me wisdom; join me with the righteous; ⁸⁴give me a good name among later generations; ⁸⁵make me one of those given the Garden of Bliss— ⁸⁶forgive my father, for he is one of those who have gone astray— ⁸⁷and do not disgrace me on the Day when all people are resurrected: ⁸⁸the Day when neither wealth nor children can help, ⁸⁹when the only one who will be saved is the one who comes before God with a heart devoted to Him.'

⁹⁰When the Garden is brought near to the righteous ⁹¹and the Fire is placed in full view of the misguided, ⁹²it will be said to them, 'Where are those you worshipped ⁹³beside God? Can they help you now, or even help themselves?' ⁹⁴and then they will all be hurled into Hell, together with those that misled them, ⁹⁵and all Iblis's supporters. ⁹⁶There they will say to their gods, as they bicker among themselves, ⁹⁷'We were clearly misguided ⁹⁸when we made you equal with the Lord of the Worlds. ⁹⁹It was the evildoers who led us astray, ¹⁰⁰and now we have no intercessor ¹⁰¹and no true friend. ¹⁰²If only we could live our lives again, we would be true believers!' ¹⁰³There truly is a sign in this, though most of them do not believe: ¹⁰⁴your Lord alone is the Almighty, the Merciful.

¹⁰⁵The people of Noah, too, called the messengers liars. ¹⁰⁶Their brother Noah said to them, 'Will you not be mindful of God? ¹⁰⁷I am a faithful messenger sent to you: ¹⁰⁸be mindful of God and obey me. ¹⁰⁹I ask no reward of you, for my only reward is with the Lord of

the Worlds: ¹¹⁰be mindful of God and obey me.’ ¹¹¹They answered, ‘Why should we believe you when the worst sort of people follow you?’ ¹¹²He said, ‘What knowledge do I have of what they used to do?’ ¹¹³It is for my Lord alone to bring them to account—if only you could see— ¹¹⁴I will not drive believers away. ¹¹⁵I am here only to give people a clear warning.’ ¹¹⁶So they said, ‘Noah, if you do not stop this, you will be stoned.’ ¹¹⁷He said, ‘My Lord, my people have rejected me, ¹¹⁸so make a firm judgement between me and them, and save me and my believing followers.’ ¹¹⁹So We saved him and his followers in the fully laden ship, ¹²⁰and drowned the rest. ¹²¹There truly is a sign in this, though most of them do not believe: ¹²²your Lord alone is the Almighty, the Merciful.

¹²³The people of ‘Ad, too, called the messengers liars. ¹²⁴Their brother Hud said to them, ‘Will you not be mindful of God? ¹²⁵I am a faithful messenger sent to you: ¹²⁶be mindful of God and obey me. ¹²⁷I ask no reward of you, for my only reward is with the Lord of the Worlds. ¹²⁸How can you be so vain that you set up monuments on every high place? ¹²⁹Do you build fortresses because you hope to be immortal? ¹³⁰Why do you act like tyrants whenever you attack someone? ¹³¹Be mindful of God and obey me; ¹³²be mindful of Him who has provided you with everything you know— ¹³³He has given you livestock, sons, ¹³⁴gardens, springs— ¹³⁵for I truly fear that the torment of a grievous day will overtake you.’ ¹³⁶They replied, ‘It makes no difference to us whether you warn us or not, ¹³⁷for we only do what our forefathers used to do: ¹³⁸we shall not be

punished.’ ¹³⁹They denounced him as a liar, and so We destroyed them. There truly is a sign in this, though most of them do not believe: ¹⁴⁰your Lord alone is the Almighty, the Merciful.

¹⁴¹The people of Thamud, too, called the messengers liars. ¹⁴²Their brother Salih said to them, ‘Will you not be mindful of God? ¹⁴³I am a faithful messenger to you: ¹⁴⁴be mindful of God and obey me. ¹⁴⁵I ask no reward from you, for my only reward is with the Lord of the Worlds. ¹⁴⁶[Do you think] you will be left secure for ever in what you have here— ¹⁴⁷gardens, springs, ¹⁴⁸fields, palm trees laden with fruit— ¹⁴⁹carving your fine houses from the mountains? ¹⁵⁰Be mindful of God and obey me: ¹⁵¹do not obey those who are given to excess ¹⁵²and who spread corruption in the land instead of doing what is right.’ ¹⁵³They said, ‘You are bewitched! ¹⁵⁴You are nothing but a man like us. Show us a sign, if you are telling the truth.’ ¹⁵⁵He said, ‘Here is a camel. She should have her turn to drink and so should you, each on a specified day, ¹⁵⁶so do not harm her, or the torment of a terrible day will befall you.’ ¹⁵⁷But they hamstrung her. In the morning they had cause to regret it: ¹⁵⁸the punishment fell upon them. There truly is a sign in this, though most of them will not believe: ¹⁵⁹your Lord alone is the Almighty, the Merciful.

¹⁶⁰The people of Lot, too, called the messengers liars. ¹⁶¹Their brother Lot said to them, ‘Will you not be mindful of God? ¹⁶²I am a faithful messenger to you: ¹⁶³be mindful of God and obey me. ¹⁶⁴I ask no reward from you, for my only reward is with the Lord of the

Worlds. ¹⁶⁵Must you, unlike [other] people, lust after males ¹⁶⁶and abandon the wives that God has created for you? You are exceeding all bounds,’ ¹⁶⁷but they replied, ‘Lot! If you do not stop this, you will be driven away.’ ¹⁶⁸So he said, ‘I loathe what you do: ¹⁶⁹Lord, save me and my family from what they are doing.’ ¹⁷⁰We saved him and all his family, ¹⁷¹except for an old woman who stayed behind, ¹⁷²then We destroyed the others, ¹⁷³and poured a rain of destruction down upon them. How dreadful that rain was for those who had been forewarned! ¹⁷⁴There truly is a sign in this, though most of them will not believe: ¹⁷⁵your Lord alone is the Almighty, the Merciful.

¹⁷⁶The forest-dwellers, too, called the messengers liars. ¹⁷⁷Shu’ayb said to them, ‘Will you not be mindful of God? ¹⁷⁸I am a faithful messenger to you: ¹⁷⁹be mindful of God and obey me. ¹⁸⁰I ask no reward of you, for my only reward is with the Lord of the Worlds. ¹⁸¹Give full measure: do not sell others short. ¹⁸²Weigh with correct scales: ¹⁸³do not deprive people of what is theirs. Do not spread corruption on earth. ¹⁸⁴Be mindful of God who created you and former generations,’ ¹⁸⁵but they replied, ‘You are bewitched! ¹⁸⁶You are nothing but a man like us. In fact we think you are a liar. ¹⁸⁷Make bits of the heavens fall down on us, if you are telling the truth.’ ¹⁸⁸He said, ‘My Lord knows best what you do.’ ¹⁸⁹They called him a liar, and so the torment of the Day of Shadow came upon them—it was the torment of a terrible day. ¹⁹⁰There truly is a sign

in this, though most of them will not believe: ¹⁹¹your Lord alone is the Almighty, the Merciful.

¹⁹²Truly, this Qur'an has been sent down by the Lord of the Worlds: ¹⁹³the Trustworthy Spirit^a brought it down ¹⁹⁴to your heart [Prophet], so that you could bring warning ¹⁹⁵in a clear Arabic tongue. ¹⁹⁶This was foretold in the scriptures of earlier religions. ¹⁹⁷Is it not proof enough for them that the learned men of the Children of Israel have recognized it? ¹⁹⁸If We had sent it down to someone who was not an Arab,^b ¹⁹⁹and he had recited it to them, they still would not have believed in it. ²⁰⁰So We make it pass straight through the hearts of the guilty: ²⁰¹they will not believe in it until they see the grievous torment, ²⁰²which will suddenly hit them when they are not expecting it, ²⁰³and then they will say, 'Can we have more time?' ²⁰⁴How can they ask that Our torment be brought to them sooner? ²⁰⁵Think, if we let them enjoy this life for some years ²⁰⁶and then the promised torment came upon them, ²⁰⁷what good would their past enjoyment be to them?²⁰⁸Never have We destroyed a town without sending down messengers to warn it, ²⁰⁹as a reminder from Us: We are never unjust.

²¹⁰It was not the jinn^c who brought down this Qur'an: ²¹¹it is neither in their interests nor in their power, ²¹²indeed they are prevented from overhearing it. ²¹³So [Prophet] do not invoke any gods beside God, or you will incur torment. ²¹⁴Warn your nearest kinsfolk ²¹⁵and lower your wing tenderly over the believers who follow you. ²¹⁶If they disobey you, say, 'I bear no responsibility for

your actions.’ ²¹⁷Put your trust in the Almighty, the Merciful, ²¹⁸who sees you when you stand up [for prayer] ²¹⁹and sees your movements among the worshippers: ²²⁰He is the All Hearing, the All Knowing. ²²¹Shall I tell you who the jinn come down to? ²²²They come down to every lying sinner ²²³who readily lends an ear to them, and most of them are liars: ²²⁴only those who are lost in error follow the poets.^a ²²⁵Do you not see how they rove aimlessly in every valley; ²²⁶how they say what they do not do?^b ²²⁷Not so those [poets] who believe, do good deeds, remember God often, and defend themselves after they have been wronged. The evildoers will find out what they will return to.

^a Cf. 28: 15–20.

^a See note to 5: 33.

^a Cf. 7: 137.

^a See note to 37: 173.

^a Generally understood to mean the Angel Gabriel.

^b This alludes to the refusal of many Meccan Arabs to believe that revelation could come to a man from among themselves.

^c Cf. 72: 8–9; 37: 7–10.

^a The Meccans dismissed the Qur’an as poetry. After the Prophet moved to Medina, the Meccans commissioned poets to satirize the Muslims, and some Muslim poets counter-attacked.

^b Poets used to boast and exaggerate in their praise-poems and satires.

27. THE ANTS

A Meccan sura which takes its title from the ants mentioned in the Solomon story (verses 18–19). It both opens and closes by describing the Qur'an as joyful news for the believers and a warning for others. It gives stories of past prophets and the destruction of the communities that disbelieved in them. Illustrations are given of the nature of God's power, contrasted with the total lack of power of the 'partners' they worship beside Him, and descriptions are given of the Day of Judgement for those who deny it.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Ta Sin*

These are the verses of the Qur'an—a scripture that makes things clear; ²a guide and joyful news for the believers ³who keep up the prayer, pay the prescribed alms, and believe firmly in the life to come. ⁴As for those who do not believe in the life to come, We have made their deeds seem alluring to them, so they wander blindly: ⁵it is they who will have the worst suffering, and will be the ones to lose most in the life to come. ⁶You [Prophet] receive the Qur'an from One who is all wise, all knowing.

⁷Remember Moses said to his family, ‘I have seen a fire. I will bring you news from there, or a burning stick for you to warm yourselves.’ ⁸When he reached the fire, a voice called: ‘Blessed is the person near this fire^a and those around it;^b may God be exalted, the Lord of the Worlds. ⁹Moses, I am God, the Mighty, the Wise. ¹⁰Throw down your staff,’ but when he saw it moving like a snake, he turned and fled. ‘Moses, do not be afraid! The messengers need have no fear in My presence, ¹¹and towards those who do wrong, ^cand then replace their evil with good, I am truly most forgiving and merciful. ¹²Put your hand inside your cloak and it will come out white, but unharmed. These are among the nine signs that you will show Pharaoh and his people; they have really gone too far.’

¹³But when Our enlightening signs came to them, they said, ‘This is clearly [just] sorcery!’ ¹⁴They denied them, in their wickedness and their pride, even though their souls acknowledged them as true. See how those who spread corruption met their end!

¹⁵And We gave knowledge to David and Solomon, and they both said, ‘Praise be to God, who has favoured us over many of His believing servants.’ ¹⁶Solomon succeeded David. He said, ‘People, we have been taught the speech of birds, and we have been given a share of everything: this is clearly a great favour.’ ¹⁷Solomon’s hosts of jinn, men, and birds were marshalled in ordered ranks before him, ¹⁸and when they came to the Valley of the Ants, one ant said, ‘Ants! Go into your homes, in case Solomon and his hosts unwittingly crush you.’ ¹⁹Solomon smiled broadly at her words and

said, ‘Lord, inspire me to be thankful for the blessings You have granted me and my parents, and to do good deeds that please You; admit me by Your grace into the ranks of Your righteous servants.’

²⁰Solomon inspected the birds and said, ‘Why do I not see the hoopoe? Is he absent? ²¹I will punish him severely, or kill him, unless he brings me a convincing excuse for his absence.’ ²²But the hoopoe did not stay away long: he came and said, ‘I have learned something you did not know: I come to you from Sheba with firm news. ²³I found a woman ruling over the people, who has been given a share of everything—she has a magnificent throne— ²⁴[but] I found that she and her people worshipped the sun instead of God. Satan has made their deeds seem alluring to them, and diverted them from the right path: they cannot find the right path. ²⁵Should they not worship God, who brings forth what is hidden in the heavens and earth and knows both what you people conceal and what you declare? ²⁶He is God, there is no god but Him, the Lord of the mighty throne.’ ²⁷Solomon said, ‘We shall see whether you are telling the truth or lying. ²⁸Take this letter of mine and deliver it to them, then withdraw and see what answer they send back.’

²⁹The Queen of Sheba said, ‘Counsellors, a gracious letter has been delivered to me. ³⁰It is from Solomon, and it says, “In the name of God, the Lord of Mercy, the Giver of Mercy, ³¹do not put yourselves above me, and come to me in submission to God.”’ ³²She said, ‘Counsellors, give me your counsel in the matter I now face: I only ever decide on matters in your presence.’ ³³They replied, ‘We

possess great force and power in war, but you are in command, so consider what orders to give us.’ ³⁴She said, ‘Whenever kings go into a city, they ruin it and humiliate its leaders—that is what they do—³⁵but I am going to send them a gift, then see what answer my envoys bring back.’

³⁶When her envoy came to Solomon, Solomon said, ‘What! Are you offering me wealth? What God has given me is better than what He has given you, though you rejoice in this gift of yours. ³⁷Go back to your people: we shall certainly come upon them with irresistible forces, and drive them, disgraced and humbled, from their land.’ ³⁸Then he said, ‘Counsellors, which of you can bring me her throne before they come to me in submission?’ ³⁹A powerful and crafty jinn replied, ‘I will bring it to you before you can even rise from your place. I am strong and trustworthy enough,’ ⁴⁰but one of them who had some knowledge of the Scripture said, ‘I will bring it to you in the twinkling of an eye.’

When Solomon saw it set before him, he said, ‘This is a favour from my Lord, to test whether I am grateful or not: if anyone is grateful, it is for his own good, if anyone is ungrateful, then my Lord is self-sufficient and most generous.’ ⁴¹Then he said, ‘Disguise her throne, and we shall see whether or not she recognizes it.’ ⁴²When she arrived, she was asked, ‘Is your throne like this?’ She replied, ‘It looks like it.’ [Solomon said], ‘We were given knowledge before her, and we devoted ourselves to God; ⁴³she was prevented by what she worshipped instead of God, for she came from a

disbelieving people.’ ⁴⁴Then it was said to her, ‘Enter the hall,’ but when she saw it, she thought it was a deep pool of water, and bared her legs. Solomon explained, ‘It is just a hall paved with glass,’ and she said, ‘My Lord, I have wronged myself: I devote myself, with Solomon, to God, the Lord of the Worlds.’

⁴⁵And to the people of Thamud We sent their brother, Salih, saying, ‘Worship God alone,’ but they split into two rival factions. ⁴⁶Salih said, ‘My people, why do you rush to bring [forward] what is bad rather than good? Why do you not ask forgiveness of God, so that you may be given mercy?’ ⁴⁷They said, ‘We see you and your followers as an evil omen.’ He replied, ‘God will decide on any omen you may see: you people are being put to the test.’ ⁴⁸There were nine men in the city who spread corruption in the land without making amends. ⁴⁹They said, ‘Swear by God: we shall attack this man and his household in the night, then say to his next of kin, “We did not witness the destruction of his household. We are telling the truth.”’ ⁵⁰So they devised their evil plan, but We too made a plan of which they were unaware. ⁵¹See how their scheming ended: We destroyed them utterly, along with all their people. ⁵²As a result of their evil deeds, their homes are desolate ruins—there truly is a sign in this for those who know— ⁵³but We saved those who believed and were mindful of God.

⁵⁴We also sent Lot to his people. He said to them, ‘How can you commit this outrage with your eyes wide open? ⁵⁵How can you lust after men instead of women? What fools you are!’ ⁵⁶The only

answer his people gave was to say, ‘Expel Lot’s followers from your town! These men mean to stay chaste!’ ⁵⁷We saved him and his family— except for his wife: We made her stay behind— ⁵⁸and We brought rain down on them. How dreadful that rain was for those who had been warned!

⁵⁹Say [Prophet], ‘Praise be to God and peace on the servants He has chosen.^{[a](#)} Who is better: God, or those they set up as partners with Him? ⁶⁰Who created the heavens and earth? Who sends down water from the sky for you—with which We cause gardens of delight to grow: you have no power to make the trees grow in them—is it another god beside God? No! But they are people who take others to be equal with God. ⁶¹Who is it that made the earth a stable place to live? Who made rivers flow through it? Who set immovable mountains on it and created a barrier between the fresh and salt water? Is it another god beside God? No! But most of them do not know. ⁶²Who is it that answers the distressed when they call upon Him? Who removes their suffering? Who makes you successors in the earth? Is it another god beside God? Little notice you take! ⁶³Who is it that guides you through the darkness on land and sea? Who sends the winds as heralds of good news before His mercy?^{[b](#)} Is it another god beside God? God is far above the partners they put beside him! ⁶⁴Who is it that originates creation and reproduces it? Who is it that gives you provision from the heavens and earth? Is it another god beside God?’ Say, ‘Show me your evidence then, if what you say is true.’

⁶⁵Say, 'No one in the heavens or on earth knows the unseen except God.' They do not know when they will be raised from the dead: ⁶⁶their knowledge cannot comprehend the Hereafter; they are in doubt about it; they are blind to it. ⁶⁷So the disbelievers say, 'What! When we and our forefathers have become dust, shall we be brought back to life again? ⁶⁸We have heard such promises before, and so did our forefathers. These are just ancient fables.' ⁶⁹[Prophet], say, 'Travel through the earth and see how the evildoers ended up.' ⁷⁰[Prophet], do not grieve over them; do not be distressed by their schemes. ⁷¹They also say, 'When will this promise be fulfilled if what you say is true?' ⁷²Say, 'Maybe some of what you seek to hasten is near at hand.' ⁷³Your Lord is bountiful to people, though most of them are ungrateful. ⁷⁴He knows everything their hearts conceal and everything they reveal: ⁷⁵there is nothing hidden in the heavens or on earth that is not in a clear Record.

⁷⁶Truly, this Qur'an explains to the Children of Israel most of what they differ about, ⁷⁷and it is guidance and grace for those who believe. ⁷⁸Truly, your Lord will decide between them in His judgement—He is the Almighty, the All Knowing—⁷⁹so [Prophet], put your trust in God, you are on the path of clear truth. ⁸⁰You cannot make the dead hear, you cannot make the deaf listen to your call when they turn their backs and leave, ⁸¹you cannot guide the blind out of their error: you cannot make anyone hear you except those who believe in Our signs and submit [to Us]. ⁸²When the verdict is given against them, We shall bring a creature out of the

earth, which will speak to them: people had no faith in Our revelations. ⁸³The Day will come when We gather from every community a crowd of those who disbelieved in Our signs and they will be led in separate groups ⁸⁴until, when they come before Him, He will say, 'Did you deny My messages without even taking them in? Or what were you doing?' ⁸⁵The verdict will be given against them because of their wrongdoing: they will not speak.

⁸⁶Did they not see that We gave them the night for rest, and the day for light? There truly are signs in this for those who believe. ⁸⁷On the Day the Trumpet sounds, everyone in heaven and on earth will be terrified—except such as God wills—and all will come to Him in utter humility. ⁸⁸You will see the mountains and think they are firmly fixed, but they will float away like clouds: this is the handiwork of God who has perfected all things. He is fully aware of what you do: ⁸⁹whoever comes with a good deed will be rewarded with something better, and be secure from the terrors of that Day, ⁹⁰but whoever comes with evil deeds will be cast face downwards into the Fire. 'Are you rewarded for anything except what you have done?' ⁹¹[Say Prophet], 'What I am commanded to do is to serve the Sustainer of this town, [a](#) which He has made inviolable. Everything belongs to Him; I am commanded to be one of those devoted to Him; ⁹²I am commanded to recite the Qur'an.' Whoever chooses to follow the right path does so for his own good. Say to whoever deviates from it, 'I am only here to warn.' ⁹³Say, 'Praise belongs to

God: He will show you His signs so that you will recognize them.’
Your Lord is never unmindful of what you all do.

^a Moses or God. Literally ‘in this fire’ (*fi al-nari*). Zamakhshari interprets *fi* as ‘near’, while Qatada and Zajjaj understand *nar* ‘fire’ to mean *nur* ‘light’ (Razi).

^b The angels.

^c Cf. 28: 15. This is an allusion to a man Moses killed in Egypt.

^a As messengers, see e.g. 3: 33.

^b i.e. rain.

^a Mecca.

28. THE STORY

A Meccan sura which centres on the story of Moses and takes its title from the reference to the story told by Moses in verse 25. Its main theme is the bad end that comes to those who are arrogant and spread corruption, like Pharaoh and Qarun—polytheism is denounced at various points throughout the sura—and a link is made between these and the disbelievers of Mecca. The Prophet is reminded that he cannot make everyone believe (verse 56) and should remain steadfast (verse 87).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Ta Sin Mim*

²These are the verses of the Scripture that makes things clear: ³We recount to you [Prophet] part of the story of Moses and Pharaoh, setting out the truth for people who believe. ⁴Pharaoh made himself high and mighty in the land and divided the people into different groups: one group he oppressed, slaughtering their sons and sparing their women—he was one of those who spread corruption— ⁵but We wished to favour those who were oppressed in the land, to make them leaders, the ones to survive, ⁶to establish them in the land, and

through them show Pharaoh, Haman, and their armies the very thing they feared.

⁷We inspired Moses' mother, saying, 'Suckle him, and then, when you fear for his safety, put him in the river: do not be afraid, and do not grieve, for We shall return him to you and make him a messenger.' ⁸Pharaoh's household picked him up—later to^a become an enemy and a source of grief for them: Pharaoh, Haman, and their armies were wrongdoers— ⁹and Pharaoh's wife said, 'Here is a joy to behold for me and for you! Do not kill him: he may be of use to us, or we may adopt him as a son.' They did not realize what they were doing. ¹⁰The next day, Moses' mother felt a void in her heart— if We had not strengthened it to make her one of those who believe, she would have revealed everything about him— ¹¹and she said to his sister, 'Follow him.' So she watched him from a distance, without them knowing. ¹²We had ordained that he would refuse to feed from wet nurses. His sister approached them and said, 'Shall I tell you about a household which could bring him up for you and take good care of him?' ¹³We restored him to his mother in this way, so that she might be comforted, not grieve, and know that God's promise is true, though most people do not understand.

¹⁴When Moses reached full maturity and manhood, We gave him wisdom and knowledge: this is how We reward those who do good. ¹⁵He entered the city, unnoticed by its people, and found two men fighting: one from his own people, the other an enemy. The one from his own people cried out to him for help against the enemy.

Moses struck him with his fist and killed him. He said, ‘This must be Satan’s work: clearly he is a misleading enemy.’ ¹⁶He said, ‘Lord, I have wronged myself. Forgive me,’ so He forgave him; He is truly the Most Forgiving, the Most Merciful. ¹⁷He said, ‘My Lord, because of the blessings You have bestowed upon me, I shall never support those who do evil.’

¹⁸Next morning, he was walking in the city, fearful and vigilant, when suddenly the man he had helped the day before cried out to him for help. Moses said, ‘You are clearly a troublemaker.’ ¹⁹As he was about to attack the man who was an enemy to both of them, the man said, ‘Moses, are you going to kill me as you killed that person yesterday? You clearly want to be a tyrant in the land; you do not intend to put things right.’ ²⁰Then a man came running from the furthest part of the city and said, ‘Moses, the authorities are talking about killing you, so leave—this is my sincere advice.’ ²¹So Moses left the city, fearful and wary, and prayed, ‘My Lord, save me from people who do wrong.’

²²As he made his way towards Midian, he was saying, ‘May my Lord guide me to the right way.’ ²³When he arrived at Midian’s waters, he found a group of men watering [their flocks], and beside them two women keeping their flocks back, so he said, ‘What is the matter with you two?’ They said, ‘We cannot water [our flocks] until the shepherds take their sheep away: our father is a very old man.’ ²⁴He watered their flocks for them, withdrew into the shade, and prayed, ‘My Lord, I am in dire need of whatever good thing You

may send me,' ²⁵and then one of the two women approached him, walking shyly, and said, 'My father is asking for you: he wants to reward you for watering our flocks for us.'

When Moses came to him and told him his story, the old man said, 'Do not be afraid, you are safe now from people who do wrong.' ²⁶One of the women said, 'Father, hire him: a strong, trustworthy man is the best to hire.' ²⁷The father said, 'I would like to marry you to one of these daughters of mine, on condition that you serve me for eight years: if you complete ten, it will be of your own free will. I do not intend to make things difficult for you: God willing, you will find I am a fair man.' ²⁸Moses said, 'Let that be the agreement between us—whichever of the two terms I fulfil, let there be no injustice to me—God is witness to what we say.'

²⁹Once Moses had fulfilled the term and was travelling with his family, he caught sight of a fire on the side of the mountain and said to his family, 'Wait! I have seen a fire. I will bring you news from there, or a burning stick for you to warm yourselves.' ³⁰But when he reached it, a voice called out to him from the right-hand side of the valley, from a tree on the blessed ground: 'Moses, I am God, the Lord of the Worlds. ³¹Throw down your staff.' When he saw his staff moving like a snake, he fled in fear and would not return. Again [he was called]: 'Moses! Draw near! Do not be afraid, for you are one of those who are safe. ³²Put your hand inside your cloak and it will come out white but unharmed—hold your arm close to your side, free from all fear. These shall be two signs from your Lord to

Pharaoh and his chiefs; they are truly wicked people.’ ³³Moses said, ‘My Lord, I killed one of their men, and I fear that they may kill me. ³⁴My brother Aaron is more eloquent than I: send him with me to help me and confirm my words—I fear they may call me a liar.’ ³⁵God said, ‘We shall strengthen you through your brother; We shall give you both power so that they cannot touch you. With Our signs you, and those who follow you, will triumph.’

³⁶But when Moses came to them with Our clear signs, they said, ‘These are mere conjuring tricks; we never heard this from our forefathers.’ ³⁷Moses said, ‘My Lord knows best who comes with guidance from Him and who will have the final Home: wrongdoers will never succeed.’ ³⁸Pharaoh said, ‘Counsellors, you have no other god that I know of except me. Haman, light me a fire to bake clay bricks, then build me a tall building so that I may climb up to Moses’ God: I am convinced that he is lying.’

³⁹Pharaoh and his armies behaved arrogantly in the land with no right—they thought they would not be brought back to Us— ⁴⁰so We seized him and his armies and threw them into the sea. See what became of the wrongdoers! ⁴¹We made them leaders calling [others] only to the Fire: on the Day of Resurrection they will not be helped. ⁴²We made Our rejection pursue them in this world, and on the Day of Resurrection they will be among the despised. ⁴³After We had destroyed the earlier generations, We gave Moses the Scripture to provide insight, guidance, and mercy for people, so that they might take heed.

⁴⁴You [Muhammad] were not present on the western side of the mountain when We gave Our command to Moses: you were not there— ⁴⁵We have brought into being many generations who lived long lives—you did not live among the people of Midian or recite Our Revelation to them—We have always sent messengers to people — ⁴⁶nor were you present on the side of Mount Sinai when We called out to Moses. But you too have been sent as an act of grace from your Lord, to give warning to a people to whom no warner has come before, so that they may take heed, ⁴⁷and may not say, if a disaster should befall them as a result of what they have done with their own hands, ‘Lord, if only You had sent us a messenger, we might have followed Your message and become believers.’ ⁴⁸Even now that Our truth has come to them, they say, ‘Why has he not been given signs like those given to Moses?’ Did they not also deny the truth that was given to Moses before? They say, ‘Two kinds of sorcery, helping each other,’ and, ‘We refuse to accept either of them.’ ⁴⁹Say [Muhammad], ‘Then produce a book from God that gives better guidance than these two and I will follow it, if you are telling the truth.’ ⁵⁰If they do not respond to you, you will know that they follow only their own desires. Who is further astray than the one who follows his own desires with no guidance from God? Truly God does not guide those who do wrong.

⁵¹We have caused Our Word to come to them time after time so that they may be mindful. ⁵²Those to whom We gave the Scripture before believe in it, ⁵³and, when it is recited to them, say, ‘We

believe in it, it is the truth from our Lord. Before it came we had already devoted ourselves to Him.’ ⁵⁴They will be given their rewards twice over because they are steadfast, repel evil with good, give to others out of what We have given them, ⁵⁵and turn away whenever they hear frivolous talk, saying, ‘We have our deeds and you have yours. Peace be with you! We do not seek the company of foolish people.’

⁵⁶You [Prophet] cannot guide everyone you love to the truth; it is God who guides whoever He will: He knows best those who will follow guidance. ⁵⁷They say, ‘If we were to follow guidance with you, we would be swept from our land.’ Have We not established for them a secure sanctuary^a where every kind of produce is brought, as a provision from Us? But most of them do not comprehend. ⁵⁸We have destroyed many a community that once revelled in its wanton wealth and easy living: since then their dwelling places have barely been inhabited—We are the only heir. ⁵⁹Your Lord would never destroy towns without first raising a messenger in their midst^b to recite Our messages to them, nor would We destroy towns unless their inhabitants were evildoers. ⁶⁰Whatever things you have been given for the life of this world are merely [temporary] gratification and vanity: that which is with God is better and more lasting—will you not use your reason?

⁶¹Can the person who will see the fulfilment of the good promise We gave him be compared to someone We have given some enjoyments for this worldly life but who, on the Day of

Resurrection, will be summoned?^c ⁶²The Day will come when God will call them, saying, ‘Where now are those you allege are My partners?’ ⁶³and those [ringleaders] against whom the verdict will be passed will say, ‘Our Lord, these are the ones we caused to deviate. We caused them to deviate as we ourselves deviated, but now we disown them before You: they did not really serve us.’ ⁶⁴It will then be said to them, ‘Now call those you worshipped as partners,’ and they will call them but receive no answer. They will see the suffering and wish they had followed guidance. ⁶⁵On that Day He will call them, saying, ‘How did you respond to My messengers?’ ⁶⁶All arguments will seem obscure to them on that Day; they will not be able to consult one another. ⁶⁷Yet anyone who has repented, believed, and done good deeds can hope to find himself among the successful. ⁶⁸Your Lord creates what He pleases and chooses those He will—they have no choice—so glory be to God, and may He be exalted above the partners they ascribe to Him! ⁶⁹Your Lord knows what their hearts conceal and what they reveal. ⁷⁰He is God; there is no god but Him; all praise belongs to Him in this world and the next; His is the Judgement; and to Him you shall be returned.

⁷¹Say [Prophet], ‘Just think, if God were to cast perpetual night over you until the Day of Resurrection, what god other than He could bring you light? Do you not listen?’ ⁷²Say, ‘Just think, if God were to cast perpetual day over you until the Day of Resurrection, what god other than He could give you night in which to rest? Do

you not see? ⁷³In His mercy He has given you night and day, so that you may rest and seek His bounty and be grateful.' ⁷⁴The Day will come when He will call out to them, saying, 'Where are the partners you claimed for Me?' ⁷⁵We shall call a witness from every community, and say, 'Produce your evidence,' and then they will know that truth belongs to God alone; the gods they invented will forsake them.

⁷⁶Corah was one of Moses' people, but he oppressed them. We had given him such treasures that even their keys would have weighed down a whole company of strong men. His people said to him, 'Do not gloat, for God does not like people who gloat. ⁷⁷Seek the life to come by means of what God has granted you, but do not neglect your rightful share in this world. Do good to others as God has done good to you. Do not seek to spread corruption in the land, for God does not love those who do this,' ⁷⁸but he answered, 'This wealth was given to me on account of the knowledge I possess.' Did he not know that God had destroyed many generations before him, who had greater power than him and built up greater wealth? The guilty will not be questioned about their sins. ⁷⁹He went out among his people in all his pomp, and those whose aim was the life of this world said, 'If only we had been given something like what Qarun has been given: he really is a very fortunate man,' ⁸⁰but those who were given knowledge said, 'Alas for you! God's reward is better for those who believe and do good deeds: only those who are steadfast will attain this.' ⁸¹We caused the earth to swallow him and his

home: he had no army to help him against God, nor could he defend himself. ⁸²The next day, those who had, the day before, wished to be in his place exclaimed, ‘Alas [for you, Qarun]! It is God alone who gives what He will, abundantly or sparingly, to whichever He will of His creatures: if God had not been gracious to us, He would have caused the earth to swallow us too.’ Alas indeed! Those who deny the truth will never prosper.

⁸³We grant the Home in the Hereafter to those who do not seek superiority on earth or spread corruption: the happy ending is awarded to those who are mindful of God. ⁸⁴Whoever comes before God with a good deed will receive a better reward; whoever comes with an evil deed will be punished only for what he has done. ⁸⁵He who has made the Qur’an binding on you [Prophet] will bring you back home.^a So say, ‘My Lord knows best who has brought true guidance and who is blatantly astray.’ ⁸⁶You yourself could not have expected the Scripture to be sent to you; it came only as a mercy from your Lord. So give no help to the disbelievers. ⁸⁷Do not let them turn you away from God’s revelations after they have been revealed to you. Call people to your Lord. Never become one of those who ascribe partners to God. ⁸⁸Do not call out to any other god beside God, for there is no god but Him. Everything will perish except His Face. His is the Judgement and to Him you shall all be brought back.

^a *Li* here indicates consequence rather than purpose.

^a The Qur’an.

^a Mecca.

^b Lit. 'mother'.

^c For punishment.

^a There are a number of interpretations of this verse, the most likely, according to Razi, being that the guilty will not be granted the privilege of being questioned about their sins, nor will they be given the opportunity to provide excuses.

^a To Him. Cf. verse 83. Various commentators take this to refer to Mecca or to the life to come.

29. THE SPIDER

A Meccan sura that takes its title from the illustration of the spider in verse 41. The sura stresses that believers will be tested and that they should remain steadfast. The misconceptions of disbelievers regarding the nature of revelation and the Prophet are addressed. References are made to earlier prophets and details given of the punishments brought on those who denied them.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Alif Lam Mim*

²Do people think they will be left alone after saying ‘We believe’ without being put to the test? ³We tested those who went before them: God will certainly mark out which ones are truthful and which are lying. ⁴Do the evildoers think they can escape us? How ill they judge! ⁵But as for those who strive for their meeting with God, God’s appointed time is bound to come; He is the All Seeing, the All Knowing. ⁶Those who exert themselves do so for their own benefit—God does not need His creatures— ⁷We shall certainly blot out the misdeeds of those who believe and do good deeds, and We shall reward them according to the best of their actions. ⁸We have commanded people to be good to their parents, but do not obey

them if they strive to make you serve, beside Me, anything of which you have no knowledge: you will all return to Me, and I shall inform you of what you have done. ⁹We shall be sure to admit those who believe and do good deeds to the ranks of the righteous.

¹⁰There are some people who say, ‘We believe in God,’ but, when they suffer for His cause, they think that human persecution is as severe as God’s torment—yet, if any help comes to you [Prophet] from your Lord, they will say, ‘We have always been with you’. Does God not know best what is in everyone’s hearts? ¹¹God will be sure to mark out which ones are the believers, and which the hypocrites. ¹²Those who disbelieve say to the believers, ‘Follow our path and we shall bear [the consequences for] your sins,’ yet they will not do so—they are liars. ¹³They will bear their own burdens and others besides: they will be questioned about their false assertions on the Day of Resurrection.

¹⁴We sent Noah out to his people. He stayed among them for fifty years short of a thousand but when the Flood overwhelmed them they were still doing evil. ¹⁵We saved him and those with him on the Ark. We made this a sign for all people.

¹⁶We also sent Abraham. He said to his people, ‘Serve God and be mindful of Him: that is better for you, if only you knew. ¹⁷What you worship instead of God are mere idols; what you invent is nothing but falsehood. Those you serve instead of God have no power to give you provisions, so seek provisions from God, serve Him, and give Him thanks: you will all be returned to Him. ¹⁸If you say this is

a lie, [be warned that] other communities before you said the same. The messenger's only duty is to give clear warning.'

¹⁹Do they not see that God brings life into being and reproduces it? Truly this is easy for God. ²⁰Say, 'Travel throughout the earth and see how He brings life into being: and He will bring the next life into being. God has power over all things. ²¹He punishes whoever He will and shows mercy to whoever He will. You will all be returned to Him. ²²You cannot escape Him on earth or in the heavens; you will have no one to protect or help you besides God.' ²³Those who deny God's Revelation and their meeting with Him have no hope of receiving My grace: they will have a grievous torment.

²⁴The only answer Abraham's people gave was, 'Kill him or burn him!' but God saved him from the Fire: there truly are signs in this for people who believe. ²⁵Abraham said to them, 'You have chosen idols instead of God but your love for them will only last for the present life: on the Day of Resurrection, you will disown and reject one another. Hell will be your home and no one will help you.' ²⁶Lot believed him, and said, 'I will flee to my Lord: He is the Almighty, the All Wise.' ²⁷We gave Isaac and Jacob to Abraham, and placed prophethood and Scripture among his offspring. We gave him his rewards in this world, and in the life to come he will be among the righteous.

²⁸And [we sent] Lot: when He said to his people, 'You practise outrageous acts that no people before you have ever committed.

²⁹How can you lust after men, waylay travellers, and commit evil in your gatherings?’ the only answer his people gave was, ‘Bring God’s punishment down on us, if what you say is true.’ ³⁰So he prayed, ‘My Lord, help me against these people who spread corruption.’ ³¹When Our messengers brought the good news [of the birth of a son] to Abraham, [a](#) they told him, ‘We are about to destroy the people of that town. They are wrongdoers.’ ³²Abraham said, ‘But Lot lives there.’ They answered, ‘We know who lives there better than you do. We shall save him and his household, except for his wife: she will be one of those who stay behind.’ ³³When Our messengers came to Lot, he was troubled and distressed on their account. They said, ‘Have no fear or grief: we shall certainly save you and your household, except for your wife—she will be one of those who stay behind— ³⁴and we shall bring down a punishment from heaven on the people of this town because they violate [God’s order].’ ³⁵We left some [of the town] there as a clear sign for those who use their reason.

³⁶To the people of Midian We sent their brother Shu’ayb. He said, ‘My people, serve God and think ahead to the Last Day. Do not commit evil and spread corruption in the land.’ ³⁷They rejected him and so the earthquake overtook them. When morning came, they were lying dead in their homes. ³⁸[Remember] the tribes of ‘Ad and Thamud: their history is made clear to you by [what is left of] their dwelling places. Satan made their foul deeds seem alluring to them and barred them from the right way, though they were capable of

seeing. ³⁹[Remember] Qarun and Pharaoh and Haman: Moses brought them clear signs, but they behaved arrogantly on earth. They could not escape Us ⁴⁰and We punished each one of them for their sins: some We struck with a violent storm; some were overcome by a sudden blast; some We made the earth swallow; and some We drowned. It was not God who wronged them; they wronged themselves. ⁴¹Those who take protectors other than God can be compared to spiders building themselves houses—the spider's is the frailest of all houses—if only they could understand. ⁴²God knows what things they call upon beside Him: He is the Mighty, the Wise. ⁴³Such are the comparisons We draw for people, though only the wise can grasp them. ⁴⁴God has created the heavens and earth for a true purpose. There truly is a sign in this for those who believe.

⁴⁵[Prophet], recite what has been revealed to you of the Scripture; keep up the prayer: prayer restrains outrageous and unacceptable behaviour. Remembering God is greater: God knows everything you are doing. ⁴⁶[Believers], argue only in the best way with the People of the Book, except with those of them who act unjustly. Say, 'We believe in what was revealed to us and in what was revealed to you; our God and your God is one [and the same]; we are devoted to Him.' ⁴⁷This is the way We sent the Scripture to you [Muhammad]. Those to whom We had already given Scripture [believe](#) in [the Qur'an] and so do some of these people. No one refuses to acknowledge Our revelations but the defiant.

⁴⁸You never recited any Scripture before We revealed this one to you; you never wrote one down with your hand. If you had done so, those who follow falsehood might have had cause to doubt. ⁴⁹But no, [this Qur'an] is a revelation that is clear to the hearts of those endowed with knowledge. No one refuses to acknowledge Our revelations but the evildoers. ⁵⁰They say, 'Why have no miracles been sent to him by his Lord?' Say, 'Miracles lie in God's hands; I am simply here to warn you plainly.' ⁵¹Do they not think it is enough that We have sent down to you the Scripture that is recited to them? There is a mercy in this and a lesson for believing people. ⁵²Say, 'God is sufficient witness between me and you: He knows what is in the heavens and earth. Those who believe in false deities and deny God will be the losers.'

⁵³They challenge you to hasten the punishment: they would already have received a punishment if God had not set a time for it, and indeed it will come to them suddenly and catch them unawares. ⁵⁴They challenge you to hasten the punishment: Hell will encompass all those who deny the truth, ⁵⁵on the Day when punishment overwhelms them from above and from below their very feet, and they will be told, 'Now taste the punishment for what you used to do.'

⁵⁶My believing servants! My earth is vast, so worship Me and Me alone. ⁵⁷Every soul will taste death, then it is to Us that you will be returned. ⁵⁸We shall lodge those who believed and did good deeds in lofty dwellings, in the Garden graced with flowing streams, there

to remain. How excellent is the reward of those who labour, ⁵⁹those who are steadfast, those who put their trust in their Lord! ⁶⁰How many are the creatures who do not store their sustenance! God sustains them and you: He alone is the All Hearing, the All Knowing. ⁶¹If you ask the disbelievers who created the heavens and earth and who harnessed the sun and moon, they are sure to say, 'God.' Then why do they turn away from Him? ⁶²It is God who gives abundantly to whichever of His servants He will, and sparingly to whichever He will: He has full knowledge of everything. ⁶³If you ask them, 'Who sends water down from the sky and gives life with it to the earth after it has died?' they are sure to say, 'God.' Say, 'Praise belongs to God!' Truly, most of them do not use their reason.

⁶⁴This present life is merely an amusement and a diversion; the true life is in the Hereafter, if only they knew. ⁶⁵Whenever they go on board a ship they call on God, and dedicate their faith to Him alone, but once He has delivered them safely back to land, see how they ascribe partners to Him! ⁶⁶Let them show their ingratitude for what We have given them; let them take their enjoyment—soon they will know. ⁶⁷Can they not see that We have made [them] a secure sanctuary^a though all around them people are snatched away? Then how can they believe in what is false and deny God's blessing? ⁶⁸Who could be more wicked than the person who invents lies about God, or denies the truth when it comes to him? Is Hell not the home for the disbelievers? ⁶⁹But We shall be sure to guide to

Our ways those who strive hard for Our cause: God is with those who do good.

[a](#) Cf. e.g. 51: 28.

[a](#) According to some commentators this refers to those Jews and Christians at the time of the Prophet who believed in him.

[a](#) Mecca.

30. THE BYZANTINES

A Meccan sura which opens with a reference to the defeat of the Byzantines at the hands of the Persians (613–14 CE) in Syria, and the subsequent victory of the Byzantines in 624 CE to encourage the believers in their difficult times. The sura urges people to reflect on the creation of themselves, the heavens and earth, and all God's wonders. God's power to give life to a barren land is repeated as an indication both of His ability to raise the dead and of His mercy to mankind. The disbelievers are warned to believe before it is too late; the Prophet is urged to persevere and to ignore the taunts of the disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Alif Lam Mim*

²The Byzantines have been defeated ³in [their] nearest land. They will reverse their defeat with a victory ⁴in a few years' time^a: God is in command, first and last. On that day, the believers will rejoice ⁵at God's help. He helps whoever He pleases: He is the Mighty, the Merciful. ⁶This is God's promise: God never breaks His promise, but most people do not know; ⁷they only know the outer surface of this present life and are heedless of the life to come. ⁸Have they not thought about their own selves?^b God did not create the heavens

and earth and everything between them without a serious purpose and an appointed time, yet many people deny that they will meet their Lord.

⁹Have they not travelled through the land and seen how their predecessors met their end? They were mightier than them: they cultivated the earth more and built more upon it. Their own messengers also came to them with clear signs: God did not wrong them; they wronged themselves. ¹⁰Later the evildoers met a terrible end for rejecting and [repeatedly] mocking God's revelations. ¹¹God brings creation into being; in the end He will reproduce it and it is to Him you will be recalled.

¹²On the Day the Hour arrives, the guilty will despair ¹³and they will have no intercessors among those partners they ascribed to God—they will deny these partners. ¹⁴When the Hour arrives, on that Day people will be separated: ¹⁵those who believed and did good deeds will delight in a Garden, ¹⁶while those who disbelieved and denied Our messages and the meeting of the Hereafter will be brought into torment.

¹⁷So celebrate God's glory in the evening, in the morning—¹⁸praise is due to Him in the heavens and the earth—in the late afternoon, and at midday. ¹⁹He brings the living out of the dead and the dead out of the living. He gives life to the earth after death, and you will be brought out in the same way. ²⁰One of His signs is that He created you from dust and—lo and behold!—you became human and scattered far and wide. ²¹Another of His signs is that He created

spouses from among yourselves for you to live with in tranquillity: He ordained love and kindness between you. There truly are signs in this for those who reflect. ²²Another of His signs is the creation of the heavens and earth, and the diversity of your languages and colours. There truly are signs in this for those who know. ²³Among His signs are your sleep, by night and by day, and your seeking His bounty. There truly are signs in this for those who can hear. ²⁴Among His signs, too, are that He shows you the lightning that terrifies and inspires hope; that He sends water down from the sky to restore the earth to life after death. There truly are signs in this for those who use their reason. ²⁵Among His signs, too, is the fact that the heavens and the earth stand firm by His command. In the end, you will all emerge when He calls you from the earth. ²⁶Everyone in the heavens and earth belongs to Him, and all are obedient to Him. ²⁷He is the One who originates creation and will do it again—this is even easier for Him. He is above all comparison in the heavens and earth; He is the Almighty, the One who Governs.

²⁸He gives you this example, drawn from your own lives: do you make your slaves full partners with an equal share in what We have given you? Do you fear them as you fear each other? This is how We make Our messages clear to those who use their reason. ²⁹And still the idolaters follow their own desires without any knowledge. Who can guide those God leaves to stray, who have no one to help them? ³⁰So [Prophet] as a man of pure faith, stand firm and true in your devotion to [a](#) the religion. This is the natural disposition God

instilled in mankind—there is no altering God’s creation—and this is the right religion, though most people do not realize it. ³¹Turn to Him alone, all of you. Be mindful of Him; keep up the prayer; do not join those who ascribe partners to God, ³²those who divide their religion into sects, with each party rejoicing in their own. ³³When something bad happens to people, they cry to their Lord and turn to Him for help, but no sooner does He let them taste His blessing than—lo and behold!—some of them ascribe partners to their Lord, ³⁴showing no gratitude for what We have given them. ‘Take your pleasure! You will come to know.’ ³⁵Did We send them down any authority that sanctions the partners they ascribe to God?

³⁶When We give people a taste of Our blessing, they rejoice, but when something bad happens to them—because of their own actions—they fall into utter despair. ³⁷Do they not see that God gives abundantly to whoever He will and sparingly [to whoever He will]? There truly are signs in this for those who believe. ³⁸So give their due to the near relative, the needy, and the wayfarer—that is best for those whose goal is God’s approval: [a](#) these are the ones who will prosper. ³⁹Whatever you lend out in usury to gain value through other people’s wealth will not increase in God’s eyes, but whatever you give in charity, in your desire for God’s approval, will earn multiple rewards. ⁴⁰It is God who created you and provided for you, who will cause you to die and then give you life again. Can any of your ‘partners’ can do any one of these things? Glory be to God, and exalted be He above the partners they attribute to Him.

⁴¹Corruption has flourished on land and sea as a result of people's actions and He will make them taste the consequences of some of their own actions so that they may turn back. ⁴²Say, 'Travel through the land, and see how those before you met their end—most of them were idolaters.' ⁴³[Prophet], stand firm in your devotion to the upright religion, before an irresistible Day comes from God. On that Day, mankind will be divided: ⁴⁴those who rejected the truth will bear the burden of that rejection, and those who did good deeds will have made good provision for themselves. ⁴⁵From His bounty God will reward those who believe and do good deeds; He does not like those who reject the truth.

⁴⁶Another of His signs is that He sends out the winds bearing good news, giving you a taste of His grace, making the ships sail at His command, enabling you to [journey in] search of His bounty so that you may be grateful. ⁴⁷Before you [Muhammad], We sent messengers, each to their own people: they brought them clear proofs and then We punished the evildoers. We make it Our duty to help the believers. ⁴⁸It is God who sends out the winds; they stir up the clouds; He spreads them over the skies as He pleases; He makes them break up and you see the rain falling from them. See how they rejoice when He makes it fall upon whichever of His servants He wishes, ⁴⁹though before it is sent they may have lost all hope. ⁵⁰Look, then, at the imprints of God's mercy, how He restores the earth to life after death: this same God is the one who will return people to life after death—He has power over all things. ⁵¹Yet they

will continue in their disbelief, even if We send a [scorching] wind and they see their crops turn yellow. ⁵²You [Prophet] cannot make the dead hear and you cannot make the deaf hear your call when they turn their backs and leave; ⁵³you cannot lead the blind out of their error: the only ones you can make hear you are those who believe in Our revelations and devote themselves [to Us]. ⁵⁴It is God who creates you weak, then gives you strength, then weakness after strength, together with your grey hair: He creates what He will; He is the All Knowing, the All Powerful.

⁵⁵On the Day the Hour comes, the guilty will swear they lingered^a no more than an hour—they have always been deluded— ⁵⁶but those endowed with knowledge and faith will say, ‘In accordance with God’s decree, you actually lingered till the Day of Resurrection: this is the Day of Resurrection, yet you did not know.’ ⁵⁷On that Day the evildoers’ excuses will be of no use to them: they will not be allowed to make amends.

⁵⁸In this Qur’an We have set every kind of illustration before people, yet if you [Prophet] brought them a miracle, the disbelievers would still say, ‘You [prophets] deal only in falsehood.’ ⁵⁹In this way God seals the hearts of those who do not know, ⁶⁰so be patient, for God’s promise is true: do not let those with no firm beliefs discourage you.

^a When fortunes were reversed and the Byzantines won a victory, this was to please the believers. This was also the year of the Muslim victory at Badr. The earlier defeat of the Byzantines had been viewed by the Meccan pagans as a victory for paganism.

^b Or ‘within’ themselves. See also 41: 53.

a Literally 'set your face to'.

a Literally 'face'.

a On earth or in the grave.

31. LUQMAN

A Meccan sura that takes its title from Luqman the Wise, whose counsel to his son is related in verses 13–19 to give a lesson to the believers. The sura opens with a description of the believers, and it condemns those who attempt to lead others away from guidance. It extols God's power and warns the disbelievers of the consequences of their actions. The Prophet is told not to be saddened by their disbelief.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Alif Lam Mim*

²These are the verses of the deciding Scripture, ³ [with] guidance and mercy for those who do good, ⁴who keep up the prayer, pay the prescribed alms, and are certain of the Hereafter: ⁵these are rightly guided by their Lord, and it is they who will prosper. ⁶But there is the sort of person who pays for distracting tales, intending, without any knowledge, to lead others from God's way, and to hold it up to ridicule.^a There will be humiliating torment for him! ⁷When Our verses are recited to him, he turns away disdainfully as if he had not heard them, as if there were heaviness in his ears. Tell him that there will be a painful torment! ⁸But for those who believe and do righteous deeds, there will be Gardens of bliss ⁹where they will stay:

that is God's true promise, and He is the Almighty, the One who Decides. ¹⁰He created the heavens without any visible support, and He placed firm mountains on the earth—in case it should shake under you—and He spread all kinds of animals around it. We sent down water from the sky, with which We made every kind of good plant grow on earth: ¹¹all this is God's creation. Now, show Me what your other gods have created. No, the disbelievers are clearly astray.

¹²We endowed Luqman with wisdom: 'Be thankful to God: whoever gives thanks benefits his own soul, and as for those who are thankless—God is self-sufficient, worthy of all praise.' ¹³Luqman counselled his son, 'My son, do not attribute any partners to God: attributing partners to Him is a terrible wrong.'

¹⁴We have commanded people to be good to their parents: their mothers carried them, with strain upon strain, and it takes two years to wean them. Give thanks to Me and to your parents—all will return to Me. ¹⁵If they strive to make you associate with Me anything about which you have no knowledge,^a then do not obey them. Yet keep their company in this life according to what is right, and follow the path of those who turn to Me. You will all return to Me in the end, and I will tell you everything that you have done.

¹⁶[And Luqman continued], 'My son, if even the weight of a mustard seed were hidden in a rock or anywhere in the heavens or earth, God would bring it [to light], for He is all subtle and all aware. ¹⁷Keep up the prayer, my son; command what is right; forbid what is wrong; bear anything that happens to you steadfastly: these

are things to be aspired to. ¹⁸Do not turn your nose up at people, nor walk about the place arrogantly, for God does not love arrogant or boastful people. ¹⁹Go at a moderate pace and lower your voice, for the ugliest of all voices is the braying of asses.’

²⁰ [People], do you not see how God has made what is in the heavens and on the earth useful to you, and has lavished His blessings on you both outwardly and inwardly? Yet some people argue about God, without knowledge or guidance or an illuminating scripture. ²¹When they are told, ‘Follow what God has sent down,’ they say: ‘We shall follow what we saw our forefathers following.’ What! Even if Satan is calling them to the suffering of the Blazing Flame? ²²Whoever directs himself^b wholly to God and does good work has grasped the surest handhold, for the outcome of everything is with God. ²³As for those who refuse to do this, do not let their refusal sadden you [Prophet]—they will return to Us and We shall tell them what they have done: God knows all that hearts contain— ²⁴We let them enjoy themselves for a little while, but We shall drive them to a harsh torment. ²⁵If you ask them who created the heavens and earth, they are sure to say, ‘God.’ Say, ‘Praise belongs to God,’ but most of them do not understand. ²⁶Everything in the heavens and earth belongs to God. God is self-sufficient and worthy of all praise. ²⁷If all the trees on earth were pens and all the seas, with seven more seas besides, [were ink,] still God’s words would not run out: God is almighty and all wise. ²⁸Creating and

resurrecting all of you is only like creating or resurrecting a single soul: God is all hearing and all seeing.

²⁹[Prophet], do you not see that God causes the night to merge into day and the day to merge into night; that He has subjected the sun and the moon, each to run its course for a stated term; that He is aware of everything you [people] do? ³⁰This is because God is the Truth, and what they invoke beside Him is false. He is the Most High, Most Great. ³¹[Prophet], do you not see that ships sail through the sea, by the grace of God, to show you [people] some of His wonders? Truly there are signs in this for every steadfast, thankful person. ³²When the waves loom over those on board like giant shadows they call out to God, devoting their religion entirely to Him. But, when He has delivered them safely to land, some of them waver—only a treacherous, thankless person refuses to acknowledge Our signs. ³³People, be mindful of your Lord and fear a day when no parent will take the place of their child, nor a child take the place of their parent, in any way. God's promise is true, so do not let the present life delude you, nor let the Deceiver delude you about God. ³⁴Knowledge of the Hour [of Resurrection] belongs to God; it is He who sends down the relieving rain and He who knows what is hidden in the womb. No soul knows what it will reap tomorrow, and no soul knows in what land it will die; it is God who is all knowing and all aware.

^a Understood to refer to al-Nadr ibn al-Harith, who bought some ancient Persian stories to distract the people of Quraysh from listening to the Qur'an.

a i.e. scriptural proof.

b Literally 'his face'.

32. BOWING DOWN IN WORSHIP

A Meccan sura which takes its title from the bowing down of true believers in worship in verse 15. The truth of the Qur'an is emphasized at the beginning of the sura, and the Prophet is urged at the end of the sura to pay no attention to the disbelievers who cannot see the significance of God's signs.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Alif Lam Mim*

²This scripture, free from all doubt, has been sent down from the Lord of the Worlds. ³Yet they say, 'Muhammad has made it up.' No indeed! It is the Truth from your Lord for you [Prophet], to warn a people who have had no one to warn them before, so that they may be guided. ⁴It is God who created the heavens and the earth and everything between them in six Days. Then He established Himself on the Throne. You [people] have no one but Him to protect you and no one to intercede for you, so why do you not take heed? ⁵He runs everything, from the heavens to the earth, and everything will ascend to Him in the end, on a Day that will measure a thousand years in your reckoning. ⁶Such is He who knows all that is unseen as well as what is seen, the Almighty, the Merciful, ⁷who gave

everything its perfect form. He first created man from clay, ⁸then made his descendants from an extract of underrated fluid. ⁹Then He moulded him; He breathed from His Spirit into him; He gave you hearing, sight, and minds. How seldom you are grateful! ¹⁰They say, ‘What? When we have disappeared into the earth, shall we really be created anew?’ In fact, they deny the meeting with their Lord. ¹¹Say, ‘The Angel of Death put in charge of you will reclaim you, and then you will be brought back to your Lord.’

¹²[Prophet], if only you could see the wrongdoers hang their heads before their Lord: ‘Our Lord, now that we have seen and heard, send us back and we shall do good. [Now] we are convinced.’ ¹³‘If it had been Our will, We could certainly have given every soul its true guidance, but My words have come true. “I shall be sure to fill Hell with jinn and men together.” ¹⁴So since you ignored the meeting on this Day of yours, now We shall ignore you: taste the lasting suffering for all you have done.’

¹⁵The only people who truly believe in Our messages are those who, when they are reminded of them, bow down in worship, celebrate their Lord’s praises, and do not think themselves above this. ¹⁶Their sides shun their beds in order to pray to their Lord in fear and hope; they give to others some of what We have given them. ¹⁷No soul knows what joy is kept hidden in store for them as a reward for what they have done. ¹⁸So, is someone who believes equal to someone who defies God? No, they are not equal. ¹⁹Those who believe and do good deeds will have Gardens awaiting them as

their home and as a reward for what they have done. ²⁰As for those who defy God, their home will be the Fire. Whenever they try to escape it, they will be driven back into it, and they will be told, ‘Taste the torment of the Fire, which you persistently denied.’ ²¹We shall certainly make them taste a nearer torment [in this life] prior to the greater torment, so that perhaps they may return [to the right path]. ²²Who does more wrong than someone who, when messages from his Lord are recited to him, turns away from them? We shall inflict retribution on the guilty.

²³We gave Moses the Scripture—so [Muhammad] do not doubt that you are receiving it—and We made it a guide for the Children of Israel. ²⁴When they became steadfast and believed firmly in Our messages, We raised leaders among them, guiding them according to Our command. ²⁵[Prophet], it is your Lord who will judge between them on the Day of Resurrection concerning their differences.

²⁶Is it not a lesson for them [to see] how many generations We destroyed before them, in whose homes they now walk? There truly are signs in this—do they not hear? ²⁷Do they not consider how We drive rain to the barren land, and with it produce vegetation from which their cattle and they themselves eat? Do they not see? ²⁸And they say, ‘When will this Judgement be, if you are telling the truth?’ ²⁹Say, ‘On the Day of Judgement it will be no use for the disbelievers to believe; they will be granted no respite.’ ³⁰So [Prophet], turn away from them and wait: they too are waiting.

a Semen.

33. THE JOINT FORCES

A Medinan sura which gets its title from the incident of the Battle of the Trench in AH 5/627 CE (verses 9–27), when the joint forces of various tribes of disbelievers besieged Medina. The believers dug a ditch, which the disbelievers were unable to cross, and eventually the enemy retreated in disarray. This is mentioned in order to remind the believers of God's goodness to them, so that they may obey the numerous instructions given in the sura, starting with the regulation of adoption and including proper conduct towards the Prophet and his wives. The hypocrites are warned to stop their bad behaviour.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Prophet, be mindful of God and do not give in to the disbelievers and the hypocrites: God is all knowing, all wise. ²Follow what your Lord reveals to you: God is well aware of all your actions. ³Put your trust in God: God is enough to trust. ⁴God does not put two hearts within a man's breast. He does not turn the wives you reject and liken to your mothers' backs^a into your real mothers; nor does He make your adopted sons into real sons. These are only words from your mouths, while God speaks the truth and guides people to the right path.

⁵Name your adopted sons after their [real] fathers: this is more equitable in God's eyes—if you do not know who their fathers are [they are your] 'brothers-in-religion' and protégés.^b You will not be blamed if you make a mistake, only for what your hearts deliberately intend; God is most forgiving and merciful. ⁶The Prophet is closer to the believers than they are themselves, while his wives are their mothers.^c In God's Scripture, blood-relatives have a stronger claim than other believers and emigrants, though you may still bestow gifts on your protégés. All this is written in the Scripture.

⁷We took a solemn pledge from the prophets—from you [Muhammad], from Noah, from Abraham, from Moses, from Jesus, son of Mary—We took a solemn pledge from all of them: ⁸God will question [even] the truthful about their sincerity, and for those who reject the truth He has prepared a painful torment.

⁹You who believe, remember God's goodness to you when mighty armies massed against you: We sent a violent wind and invisible forces against them. God sees all that you do. ¹⁰They massed against you from above and below; your eyes rolled [with fear], your hearts rose into your throats, and you thought [ill] thoughts of God. ¹¹There the believers were sorely tested and deeply shaken: ¹²the hypocrites and the sick at heart said, 'God and His Messenger promised us nothing but delusions!' ¹³Some of them said, 'People of Yathrib,^a you will not be able to withstand [the attack], so go back!' Some of them asked the Prophet's permission to leave, saying, 'Our

houses are exposed,' even though they were not—they just wanted to run away: ¹⁴had the city been invaded from all sides, and the enemy invited them to rebel, they would have done so almost without hesitation. ¹⁵Yet they had already promised God that they would not turn tail and flee, and a promise to God will be answered for. ¹⁶[Prophet], say, 'Running away will not benefit you. If you manage to escape death or slaughter, you will only be permitted to enjoy [life] for a short while.' ¹⁷Say, 'If God wishes to harm you, who can protect you? If God wishes to show you mercy, who can prevent Him?' They will find no one but God to protect or help them.

¹⁸God knows exactly who among you hinder others, who [secretly] say to their brothers, 'Come and join us,' who hardly ever come out to fight, ¹⁹who begrudge you [believers] any help. When fear comes, ^b you [Prophet] see them looking at you with eyes rolling like someone in their death throes; when fear has passed, they attack you with sharp tongues and begrudge you any good. Such men do not believe, and God brings their deeds to nothing—that is all too easy for God. ²⁰They think the joint forces have not gone, and if the joint forces did come again they would wish they were in the desert, wandering among the Bedouin and seeking news about you [from a safe distance]. Even if they were with you [believers], they would hardly fight at all. ²¹The Messenger of God is an excellent model for those of you who put your hope in God and the Last Day and remember Him often.

²²When the believers saw the joint forces, they said, ‘This is what God and His Messenger promised us: the promise of God and His Messenger is true,’ and this only served to increase their faith and submission to God. ²³There are men among the believers who honoured their pledge to God: some of them have fulfilled it by death, and some are still waiting. They have not changed in the least. ²⁴[Such trials are ordained] so that God may reward the truthful for their honesty and punish the hypocrites, if He so wills, or He may relent towards them, for God is forgiving and merciful. ²⁵God sent back the disbelievers^a along with their rage—they gained no benefit—and spared the believers from fighting. He is strong and mighty. ²⁶He brought those People of the Book who supported them down from their strongholds and put panic into their hearts. Some of them you [believers] killed and some you took captive. ²⁷He passed on to you their land, their houses, their possessions, and a land where you had not set foot: God has power over everything.

²⁸Prophet, say to your wives,^b ‘If your desire is for the present life and its finery, then come, I will make provision for you and release you with kindness, ²⁹but if you desire God, His Messenger, and the Final Home, then remember that God has prepared great rewards for those of you who do good.’ ³⁰Wives of the Prophet, if any of you does something clearly outrageous, she will be doubly punished—that is easy for God— ³¹but if any of you is obedient to God and His Messenger and does good deeds, know that We shall give her a double reward and have prepared a generous provision for her.

³²Wives of the Prophet, you are not like any other woman. If you are truly mindful of God, do not speak too softly in case the sick at heart should lust after you, but speak in an appropriate manner; ³³stay at home, and do not flaunt your finery as they used to in the pagan past; keep up the prayer, give the prescribed alms, and obey God and His Messenger. God wishes to keep uncleanness away from you, people of the [Prophet's] House, and to purify you thoroughly. ³⁴Remember what is recited in your houses of God's revelations and wisdom, for God is all subtle, all aware.

³⁵For men and women who are devoted to God—believing men and women, obedient men and women, truthful men and women, steadfast men and women, humble men and women, charitable men and women, fasting men and women, chaste men and women, men and women who remember God often—God has prepared forgiveness and a rich reward.

³⁶When God and His Messenger have decided on a matter that concerns them, it is not fitting for any believing man or woman to claim freedom of choice in that matter: whoever disobeys God and His Messenger is far astray. ³⁷When you [Prophet] said to the man who had been favoured by God and by you, 'Keep your wife and be mindful of God,' you hid in your heart what God would later reveal: you were afraid of people, but it is more fitting that you fear God. When Zayd no longer wanted her, ^a We gave her to you in marriage so that there might be no fault in believers marrying the wives of their adopted sons after they no longer wanted them. God's

command must be carried out: ³⁸the Prophet is not at fault for what God has ordained for him. This was God's practice with those who went before—God's command must be fulfilled— ³⁹[and with all] those who deliver God's messages and fear only Him and no other: God's reckoning is enough. ⁴⁰Muhammad is not the father of any one of you men; he is God's Messenger and the seal of the prophets: God knows everything.

⁴¹Believers, remember God often ⁴²and glorify Him morning and evening: ⁴³it is He who blesses you, as do His angels, in order to lead you out of the depths of darkness into the light. He is ever merciful towards the believers— ⁴⁴when they meet Him they will be greeted with 'Peace'—and He has prepared a generous reward for them. ⁴⁵Prophet, We have sent you as a witness, as a bearer of good news and warning, ⁴⁶as one who calls people to God by His leave, as a light-giving lamp. ⁴⁷Give the believers the good news that great bounty awaits them from God. ⁴⁸Do not give in to the disbelievers and the hypocrites: ignore the harm they cause you and put your trust in God. God is enough to trust.

⁴⁹Believers, you have no right to expect a waiting period when you marry believing women and then divorce them before you have touched them: make provision for them and release them in an honourable way. ⁵⁰Prophet, We have made lawful for you the wives whose bride gift you have paid, and any slaves God has assigned to you through war, and the daughters of your uncles and aunts on your father's and mother's sides, who migrated with you. Also any

believing woman who has offered herself to the Prophet [waiving any bride-gift] and whom the Prophet wishes to wed—this is only for you [Prophet] and not the rest of the believers: We know exactly what We have made obligatory for them concerning their wives and slave-girls—so you should not be blamed: God is most forgiving, most merciful. ⁵¹You may make any of [your women] wait and receive any of them as you wish, but you will not be at fault if you invite one whose turn you have previously set aside: this way it is more likely that they will be satisfied and will not be distressed and will all be content with what you have given them. God knows what is in your hearts: God is all knowing, forbearing. ⁵²You [Prophet] are not permitted to take any further wives, nor to exchange the wives you have for others, even if these attract you with their beauty. But this does not apply to your slave-girls: God is watchful over all.

⁵³Believers, do not enter the Prophet's apartments for a meal unless you are given permission to do so; do not linger until [a meal] is ready. When you are invited, go in; then, when you have taken your meal, leave. Do not stay on and talk, for that would offend the Prophet, though he would shrink from asking you to leave. God does not shrink from the truth. When you ask his wives for something, do so from behind a screen: this is purer both for your hearts and for theirs. It is not right for you to offend God's Messenger, just as you should never marry his wives after him: that would be grievous in God's eyes. ⁵⁴God has full knowledge of all

things, whether you reveal them or not. ⁵⁵The Prophet's wives are not to blame [if they are seen by] their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their women, or their slaves. [Wives of the Prophet], be mindful of God. God observes everything. ⁵⁶God and His angels bless the Prophet so, you who believe, bless him too and give him greetings of peace. ⁵⁷Those who insult God and His Messenger will be rejected by God in this world and the next—He has prepared a humiliating torment for them— ⁵⁸and those who undeservedly insult believing men and women will bear the guilt of slander and flagrant sin.

⁵⁹Prophet, tell your wives, your daughters, and women believers to make their outer garments hang low over them^a so as to be recognized and not insulted: God is most forgiving, most merciful. ⁶⁰If the hypocrites, the sick at heart, and those who spread lies in the city do not desist, We shall rouse you [Prophet] against them, and then they will only be your neighbours in this city for a short while. ⁶¹They will be rejected. Wherever they are found, they will be arrested and put to death. ⁶²This has been God's practice with those who went before. You will find no change in God's practices.

⁶³People ask you about the Hour. Say, 'God alone has knowledge of it.' How could you [Prophet] know? The Hour may well be near. ⁶⁴God has rejected the disbelievers and prepared a blazing fire for them. ⁶⁵There they will stay permanently, with no one to befriend or support them. ⁶⁶On the Day when their faces are being turned about in the Fire, they will say, 'If only we had obeyed God and the

Messenger,’ ⁶⁷and ‘Lord! We obeyed our masters and our chiefs, and they led us astray. ⁶⁸Lord! Give them a double punishment and reject them completely.’

⁶⁹Believers, do not be like those who insulted Moses—God cleared him of their allegations and he was highly honoured in God’s eyes. ⁷⁰Believers, be mindful of God, speak in a direct fashion and to good purpose, ⁷¹and He will put your deeds right for you and forgive you your sins. Whoever obeys God and His Messenger will truly achieve a great triumph. ⁷²We offered the Trust^b to the heavens, the earth, and the mountains, yet they refused to undertake it and were afraid of it; mankind undertook it—they have always been very inept^c and rash. ⁷³God will punish the hypocrites and the idolaters, both men and women, and turn with mercy to the believers, both men and women: God is most forgiving, most merciful.

^a In pre-Islamic Arabia the husband sometimes said to his wife, ‘From now on, you are to me like my mother’s back,’ by which he meant that he refused to have further conjugal relations with her, yet did not divorce her and so give her the freedom to remarry (see 58: 1–4).

^b *Mawla* in Arabic has many meanings, including ‘protégé’, ‘client’, ‘companion’.

^c The Prophet’s wives were given the title ‘Mothers of the Believers’. Cf. verse 53.

^a The pre-Islamic name for Medina.

^b This specifically refers to fear felt in battle in this context (*al-Mu’jam al-Wasit*).

^a This refers to the sandstorm that caused the disbelievers to go back without success.

^b Some of the Prophet’s wives decided to ask him for more provision, seeing that he had become leader of a new state.

^a The Prophet married Zayd, his adopted son, to Zaynab, the Prophet’s own cousin. Zayd later divorced her and the Prophet took her as his own wife. This sura shows the marriage

to be lawful since adoption does not create blood relations that preclude marriage.

^a The Arabic idiom *adna al-jilbab* means ‘make it hang low’, not ‘wrap around’ as other translators have assumed (*al-Mu’jam al-Wasit*).

^b [Of reason and moral responsibility]

^c The meaning of *dhalama* is ‘put something out of its place’.

34. SHEBA

A Meccan sura that takes its name from the people of Sheba who were blessed, and then punished for their ingratitude (verses 15–21). The Prophet is first encouraged through references to David and Solomon and how God favoured them. The disbelievers of Mecca are warned through a description of the torment that awaits them on the Day of Resurrection. Two references are made to their accusing the Prophet of madness (verses 8 and 46) and this charge is thoroughly refuted.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Praise be to God, to whom belongs all that is in the heavens and earth, and praise be to Him in the life to come. He is the One who Decides, the All Aware. ²He knows all that goes into the earth and all that comes out of it; He knows all that comes down from the heavens and all that goes up to them. He is the Merciful, the Forgiving. ³Still, the disbelievers say, ‘The Last Hour will never come upon us.’ Say, ‘Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record ⁴so that He can reward those who believe and do good deeds: they will have forgiveness and generous

provision.’ ⁵But as for those who work against Our Revelations, seeking to undermine them, there will be a torment of painful suffering.

⁶[Prophet], those who have been given knowledge can see that what has been sent to you from your Lord is the truth, and that it leads to the path of the Almighty, worthy of all praise. ⁷But the disbelievers say, ‘Shall we show you a man who claims that, when you have been utterly torn to pieces, you will be raised in a new creation? ⁸Has he invented a lie about God? Is he mad?’ No! It is those who do not believe in the life to come who will suffer torment, for they are in gross error. ⁹Do they not think about what is in front of them and behind them in the heavens and earth? If We wished, We could make the earth swallow them, or make fragments from the heavens fall down upon them. There truly is a sign in this for every servant who turns back to God in repentance.

¹⁰We graced David with Our favour. We said, ‘You mountains, echo God’s praises together with him, and you birds, too.’ We softened iron for him, ¹¹saying, ‘Make coats of chain mail and measure the links well.’ ‘Do good, all of you, for I see everything you do.’ ¹²And [We subjected] the wind for Solomon. Its outward journey took a month, and its return journey likewise. We made a fountain of molten brass flow for him, and some of the jinn worked under his control with his Lord’s permission. If one of them deviated from Our command, We let him taste the suffering of the blazing flame. ¹³They made him whatever he wanted—palaces, [a](#) statues,

basins as large as water troughs, fixed cauldrons. We said, ‘Work thankfully, family of David, for few of my servants are truly thankful.’ ¹⁴Then, when We decreed Solomon’s death, nothing showed the jinn he was dead, but a creature of the earth eating at his stick: when he fell down they realized—if they had known what was hidden they would not have continued their demeaning labour.

¹⁵There was a sign for the people of Sheba, too, in their dwelling place: two gardens, one on the right, one on the left: ‘Eat from what your Lord has provided for you and give Him thanks, for your land is good, and your Lord most forgiving.’ ¹⁶But they paid no heed, so We let loose on them a flood from the dam and replaced their two gardens with others that yielded bitter fruit, tamarisk bushes, and a few lote trees.^b ¹⁷In this way We punished them for their ingratitude—would We punish anyone but the ungrateful? ¹⁸Also, We had placed, between them and the towns We had blessed, other towns within sight of one another to which they could travel easily—‘Travel safely in this land by night and by day’—¹⁹but [still] they complained, ‘Our Lord has made the distance between our staging posts so long!’^c They wronged themselves and, in the end, We made their fate a byword, and scattered them in countless fragments. There truly are signs in this for every patient, thankful person. ²⁰Satan was proved right in his opinion of them, for they all followed him—except for a group of believers—²¹even though he had no authority over them. But [We aim] to distinguish those who

believe in the life to come from those who doubt it: [Prophet], your Lord observes everything.

²²Say, 'Pray to your so-called gods besides God: they do not control even the weight of a speck of dust in heaven or earth, nor do they have any share in them, nor are any of them any help to God. ²³Intercession will not work with Him, except by those to whom He gives permission.' They will be asked, after the terror is lifted from their hearts [on the Day of Judgement], 'What did your Lord speak?' and they will answer, 'The Truth. He is the Most High, the Most Great.' ²⁴Say [Prophet], 'Who gives you sustenance from the heavens and earth?' Say, 'God does,' and '[One party of us] must be rightly guided and the other clearly astray.' ²⁵Say, 'You will not be questioned about our sins, nor will we be questioned about what you do.' ²⁶Say, 'Our Lord will gather us together, then He will judge justly between us; He alone is the All Knowing Judge.' ²⁷Say, 'Show me those you joined to Him as partners. No indeed! He alone is God, the Almighty, the One who Decides.' ²⁸We have sent you [Prophet] only to bring good news and warning to all people, but most of them do not understand. ²⁹And they say, 'If what you say is true, when will this promise be fulfilled?' ³⁰Say, 'You have an appointment for a Day which you cannot put off nor bring forward, even by a single moment.'^a

³¹The disbelievers say, 'We will believe neither this Qur'an nor the Scriptures that came before it.' If only you could see [Prophet] how the wrongdoers will be made to stand before their Lord,

hurling reproaches at one another. Those who were oppressed will say to the oppressors, 'If it were not for you, we would have been believers.' ³²The oppressors will say to them, 'Was it we who prevented you from following right guidance after it had reached you? No! You yourselves were sinners.' ³³The oppressed will say to them, 'No, it was your scheming, night and day, ordering us to disbelieve in God and set up rivals to Him.' When they see the torment, they will fall silent with regret, and We shall put iron collars on the disbelievers' necks. Why should they be rewarded for anything other than what they have done? ³⁴Never have We sent a warner to a community without those among them who were corrupted by wealth saying, 'We do not believe in the message you have been sent with.' ³⁵They would say, 'We have greater wealth and more children than you, and we shall not be punished.' ³⁶Say [Prophet], 'My Lord gives in abundance to whoever He will and sparingly to whoever He will, though most people do not understand. ³⁷Neither your wealth nor your children will bring you nearer to Us, but those who believe and do good deeds will have multiple rewards for what they have done, and will live safely in the lofty dwellings of Paradise, ³⁸whereas those who work against Our messages, seeking to undermine them, will be brought to torment.' ³⁹Say, 'My Lord gives in abundance to whichever of His servants He will, and sparingly to whichever He will; He will replace whatever you give in alms; He is the best of providers.'

⁴⁰On the Day He gathers them all together, He will say to the angels, ‘Was it you these people worshipped?’ ⁴¹They will reply, ‘May You be exalted! You are our supporter against them! Really, they worshipped the jinn—most of them believed in them.’ ⁴²‘So today neither of you has any power to benefit or harm the other,’ We shall tell the evildoers, ‘Taste the torment of the fire which you called a lie.’ ⁴³When Our messages are recited to them, clear as they are, they say, ‘This is only a man who wants to turn you away from what your forefathers worshipped,’ and, ‘This [Qur’an] is nothing but lies he has made up.’ When the Truth comes to the disbelievers, they say, ‘This is just plain sorcery,’ ⁴⁴though We have not given them any books to study nor sent any warner before you. ⁴⁵Those who lived before them also denied the truth—these people have not attained even a tenth of what We gave their predecessors—they, too, rejected My messengers, and how terrible My condemnation was!

⁴⁶Say [Prophet], ‘I advise you to do one thing only: stand before God, in pairs or singly, and think: there is no sign of madness in your companion [the Prophet]—he is only warning you before severe suffering arrives.’ ⁴⁷Say, ‘If I have asked you for any reward, you can keep it. It is God alone who will reward me: He is witness to everything.’ ⁴⁸Say, ‘My Lord hurls the Truth down [before you]. He has full knowledge of all that is unseen.’ ⁴⁹Say, ‘The Truth has come; falsehood is powerless.’ ⁵⁰Say, ‘If I go astray, that is my loss,

and if I am rightly guided, it is through what my Lord has revealed to me. He is all hearing, and ever near.’

⁵¹[Prophet], if you could only see their terror!^a There will be no escape when they are seized from a nearby place; ⁵²they will say, ‘Now we believe in it,’^b but how can they reach it from such a distant place— ⁵³they denied it all in the past, and threw conjecture^c from a far-off place—when a barrier has been placed between them and what they desire,^d just as was done with their kind before? They were deep in doubt and suspicion.

^a *Mihrab* refers to a number of fine edifices, including palaces (*al-Mu’jam al-Wasit*).

^b Lote tree: a thorny tree, also known as Christ-thorn, with edible fruit.

^c For this reading see A. H. Omar and A. S. Makram, *Mu’jam al-Qira’at al-Qur’aniyya* (Tehran, 1999), under this verse reference. This seems to make better sense than the other reading ‘Lord, make our journeys further apart’.

^a Not ‘an hour’ (*al-Mu’jam al-Wasit*).

^a The Arabic expression *la yubdi’ wa-la yu’id* is an idiom meaning ‘powerless’. See Zamakhshari, *Asus al-Balagha*.

^a On the Day of Resurrection.

^b The Truth.

^c About God and the Hereafter.

^d To be allowed to go back to the world and believe and do good deeds, cf. 35: 37.

35. THE CREATOR

A Meccan sura that affirms God's power and Creation and contrasts this with the powerlessness and uselessness of the 'partners' set up by the idolaters. The sura warns the idolaters of their punishment and comforts the Prophet through mention of previous messengers who were also rejected as liars. The great rewards that await believers are described.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Praise be to God, Creator of the heavens and earth, who made angels messengers with two, three, four [pairs of] wings. He adds to creation as He will: God has power over everything. ²No one can withhold the blessing God opens up for people, nor can anyone but Him release whatever He withholds: He is the Almighty, the One who Decides. ³People, remember God's grace towards you. Is there any creator other than God to give you sustenance from the heavens and earth? There is no god but Him. How can you be so deluded?

⁴If they call you a liar [Prophet], many messengers before you were also called liars: it is to God that all things will be returned. ⁵People, God's promise is true, so do not let the present life deceive you. Do not let the Deceiver deceive you about God: ⁶Satan is your enemy—so treat him as an enemy—and invites his followers only to

enter the blazing fire. ⁷Those who disbelieve will have severe torment; those who believe and do good deeds will have forgiveness, and a rich reward. ⁸What about those whose evil deeds are made alluring to them so that they think they are good? God leaves whoever He will to stray and guides whoever He will. [Prophet], do not waste your soul away with regret for them: God knows exactly what they do.

⁹It is God who sends forth the winds; they raise up the clouds; We drive them to a dead land and with them revive the earth after its death: such will be the Resurrection. ¹⁰If anyone desires power, all power belongs to God; good words rise up to Him and He lifts up the righteous deed, but a severe torment awaits those who plot evil and their plotting will come to nothing. ¹¹It is God who created you from dust and later from a drop of fluid; then He made you into two sexes; no female conceives or gives birth without His knowledge; no person grows old or has his life cut short, except in accordance with a Record: all this is easy for God.

¹²The two bodies of water are not alike—one is palatable, sweet, and pleasant to drink, the other salty and bitter—yet from each you eat fresh fish and extract ornaments to wear, and in each you see the ships ploughing their course so that you may seek God's bounty and be grateful. ¹³He makes the night merge into the day and the day into the night; He has subjected the sun and the moon—each runs for an appointed term. Such is God your Lord: all control belongs to Him. Those you invoke beside Him do not even control

the skin of a date stone; ¹⁴if you call them they cannot hear you; if they could hear, they could not answer you; on the Day of Resurrection they will disown your idolatry. None can inform you [Prophet] like the One who is all aware.

¹⁵People, it is you who stand in need of God—God needs nothing and is worthy of all praise— ¹⁶if He wills, He can do away with you and bring in a new creation, ¹⁷that is not difficult for God. ¹⁸No burdened soul will bear the burden of another: even if a heavily laden soul should cry for help, none of its load would be carried, not even by a close relative. But you [Prophet] can only warn those who fear their Lord, though they cannot see Him, and keep up the prayer — whoever purifies himself does so for his own benefit—everything returns to God. ¹⁹The blind and the seeing are not alike, ²⁰nor are darkness and light; ²¹shade and heat are not alike, ²²nor are the living and the dead. God makes anyone He wills hear [His message]: you cannot make those in their graves hear. ²³You are only here to warn them— ²⁴We have sent you with the Truth as a bearer of good news and warning—every community has been sent a warner. ²⁵If they call you a liar, their predecessors did the same: messengers came to them with clear signs, scriptures, and enlightening revelation ²⁶and afterwards I seized the disbelievers—how terrible My punishment was!

²⁷Have you [Prophet] not seen how God sends water down from the sky and that We produce with it fruits of varied colours; that there are in the mountains layers of white and red of various hues,

and jet black; ²⁸that there are various colours among human beings, wild animals, and livestock too? It is those of His servants who have knowledge who stand in true awe of God. God is almighty, most forgiving. ²⁹Those who recite God's scripture, keep up the prayer, give secretly and openly from what We have provided for them, may hope for a trade that will never decline: ³⁰He will repay them in full, and give them extra from His bounty. He is most forgiving, most appreciative.

³¹The Scripture We have revealed to you [Prophet] is the Truth and confirms the scriptures that preceded it. God is well informed about His servants, He sees everything. ³²We gave the Scripture as a heritage to Our chosen servants: some of them wronged their own souls, some stayed between [right and wrong], and some, by God's leave, were foremost in good deeds. That is the greatest favour: ³³they will enter lasting Gardens where they will be adorned with bracelets of gold and pearls, where they will wear silk garments. ³⁴They will say, 'Praise be to God, who has separated us from all sorrow! Our Lord is truly most forgiving, most appreciative: ³⁵He has, in His bounty, settled us in the everlasting Home where no toil or fatigue will touch us.' ³⁶But those who reject the truth will have Hellfire, where they will neither be finished off by death, nor be relieved from Hell's torment: this is how We reward hardened disbelievers. ³⁷They will cry out loud in Hell, 'Lord, let us out, and we will do righteous deeds, not what we did before!'—'Did We not give you a life long enough to take warning if you were going to?

Did a warner not come to you? now taste the punishment.’ The evildoers will have nobody to help them.

³⁸God knows all that is hidden in the heavens and earth; He knows the thoughts contained in the heart; ³⁹it is He who made you [people] succeed others in the land. Those who deny the truth will bear the consequences: their denial will only make them more odious to their Lord, and add only to their loss. ⁴⁰Say, ‘Consider those “partners” of yours that you call upon beside God. Show me! What part of the earth did they create? What share of the heavens do they possess?’ Have We given them a scripture on whose evidence they rely? No indeed! The idolaters promise each other only delusion.

⁴¹God keeps the heavens and earth from vanishing; if they did vanish, no one else could stop them. God is most forbearing, most forgiving. ⁴²[The idolaters] swore their most solemn oath that, if someone came to warn them, they would be more rightly guided than any [other] community, but when someone did come they turned yet further away, ⁴³became more arrogant in the land, and intensified their plotting of evil— the plotting of evil only rebounds on those who plot. Do they expect anything but what happened to earlier people? You will never find any change in God’s practice; you will never find any deviation there. ⁴⁴Have they not travelled in the land and seen how those before them met their end, although they were superior to them in strength? God is not to be frustrated by anything in the heavens or on the earth: He is all knowing, all

powerful. ⁴⁵If God were to punish people [at once] for the wrong they have done, there would not be a single creature left on the surface of the earth, but He gives them respite for a stated time and, whenever their time comes, God has been watching His servants.

36. YA SIN

A Meccan sura that emphasizes the divine source of the Qur'an and defends it from the charge of being poetry made by man (verses 5–6, 69–70,). It warns of the fate of men who are stubborn and always mock God's revelations. They are reminded of the punishment that befell earlier generations, and of God's power as shown in His Creation. This proves His ability to bring about the Resurrection, which is emphasized at the end of the sura.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Ya Sin*

²By the decisive^a Qur'an, ³you [Muhammad] are truly one of the messengers sent ⁴on a straight path, ⁵with a revelation from the Almighty, the Lord of Mercy, ⁶to warn a people whose forefathers were not warned, and so they are unaware. ⁷The verdict has been passed against most of them, for they refuse to believe. ⁸[It is as if] We had placed [iron] collars around their necks, right up to their chins so that their heads are forced up ⁹and set barriers before and behind them, blocking their vision: they cannot see. ¹⁰It is all the same to them whether you warn them or not: they will not believe.

¹¹You can warn only those who will follow the Qur'an and hold the

Merciful One in awe, though they cannot see Him: give such people the glad news of forgiveness and a noble reward. ¹²We shall certainly bring the dead back to life, and We record what they send ahead of them as well as what they leave behind: We keep an account of everything in a clear Record.

¹³Give them the example of the people to whose town messengers came. ¹⁴We sent two messengers but they rejected both. Then We reinforced them with a third. ¹⁵They said, 'Truly, we are messengers to you,' ¹⁶but they answered, 'You are only men like ourselves. The Lord of Mercy has sent nothing; you are just lying.' They said, 'Our Lord knows that we have been sent to you. ¹⁷Our duty is only to deliver the message to you,' ¹⁸but they answered, 'We think you are an evil omen. If you do not stop, we shall stone you, and inflict a painful torment on you.' ¹⁹The messengers said, 'The evil omen is within yourselves. Why do you take it as an evil omen when you are reminded of the Truth? You are going too far!' ²⁰Then, from the furthest part of the city, a man came running. He said, 'My people, follow the messengers. ²¹Follow them: they are not asking you to reward them and they are rightly guided. ²²Why should I not worship the One who created me? It is to Him that you will be returned. ²³How could I take besides Him any other gods, whose intercession will not help me and who would not be able to save me if the Lord of Mercy wished to harm me? ²⁴Then I would clearly be in the wrong. ²⁵I believe in your Lord, so listen to me.'

²⁶He was told, ‘Enter the Garden,’^a so he said, ‘If only my people knew ²⁷how my Lord has forgiven me and set me among the highly honoured.’ ²⁸After him We did not send any army from heaven against his people, nor were We about to: ²⁹there was just one blast, and they fell down lifeless.

³⁰Alas for human beings! Whenever a messenger comes to them they ridicule him. ³¹Do they not see how many generations We have destroyed before them, none of whom will ever come back to them? ^b ³²[Yet] all of them will be brought before Us. ³³There is a sign for them in the lifeless earth: We give it life and We produce grain from it for them to eat; ³⁴We have put gardens of date palms and grapes in the earth, and We have made springs of water gush out of it ³⁵so that they could eat its fruit. It was not their own hands that made all this. How can they not give thanks? ³⁶Glory be to Him who created all the pairs^c of things that the earth produces, as well as themselves and other things they do not know about. ³⁷The night is also a sign for them: We strip the daylight from it, and— lo and behold!— they are in darkness. ³⁸The sun, too, runs its course: this is determined by the Almighty, the All Knowing. ³⁹We have determined phases for the moon until finally it becomes like an old date-stalk. ⁴⁰The sun cannot overtake the moon, nor can the night outrun the day: each floats in [its own] orbit.

⁴¹Another sign for them is that We carried their seed^d in the laden Ark, ⁴²and We have made similar things for them to ride in. ⁴³If We wish, We can drown them, and there is no one to help them: they

could not be saved. ⁴⁴Only by Our mercy can they be reprieved to enjoy life for a while. ⁴⁵Yet when they are told, ‘Beware of what lies before and behind you, so that you may be given mercy,’ ⁴⁶they ignore every single sign that comes to them from their Lord, ⁴⁷and when they are told, ‘Give to others out of what God has provided for you,’ the disbelievers say to the believers, ‘Why should we feed those that God could feed if He wanted? You must be deeply misguided.’

⁴⁸And they say, ‘When will this promise be fulfilled, if what you say is true?’ ⁴⁹But all they are waiting for is a single blast that will overtake them while they are still arguing with each other. ⁵⁰They will have no time to make bequests, nor will they have the chance to return to their own people.

⁵¹The Trumpet will be sounded and— lo and behold!— they will rush out to their Lord from their graves. ⁵²They will say, ‘Alas for us! Who has resurrected us from our resting places?’ [They will be told], ‘This is what the Lord of Mercy promised, and the messengers told the truth.’ ⁵³It was just one single blast and then— lo and behold!— they were all brought before Us. ⁵⁴‘Today, no soul will be wronged in the least: you will only be repaid for your deeds. ⁵⁵The people of Paradise today are happily occupied— ⁵⁶they and their spouses— seated on couches in the shade. ⁵⁷There they have fruit and whatever they ask for. ⁵⁸“Peace,” a word from the Lord of Mercy. ⁵⁹But step aside today, you guilty ones. ⁶⁰Children of Adam, did I not command you not to serve Satan, for he was your sworn

enemy, ⁶¹but to serve Me? This is the straight path. ⁶²He has led great numbers of you astray. Did you not use your reason? ⁶³So this is the Fire that you were warned against. ⁶⁴Enter it today, because you went on ignoring [my commands].’ ⁶⁵Today We seal up their mouths, but their hands speak to Us, and their feet bear witness to everything they have done.

⁶⁶If We will, We take away their sight. They struggle to find the path, but how can they see it? ⁶⁷If We will, We paralyse them where they stand, so that they cannot move forward or backward. ⁶⁸If We extend anyone’s life, We reverse his development. Do they not use their reason?

⁶⁹We have not taught the Prophet poetry,^{[a](#)} nor could he ever^{[b](#)} have been a poet. ⁷⁰This is a revelation, an illuminating Qur’an to warn anyone who is truly alive, so that God’s verdict may be passed against the disbelievers.

⁷¹Can they not see how, among the things made by Our hands, We have created livestock they control, ⁷²and made them obedient, so that some can be used for riding, some for food, ⁷³some for other benefits, and some for drink? Will they not give thanks? ⁷⁴Yet they have taken other gods besides God to help them, ⁷⁵though these could not do so even if they called a whole army of them together! ⁷⁶So [Prophet] do not be distressed at what they say: We know what they conceal and what they reveal.

⁷⁷Can man not see that We created him from a drop of fluid? Yet — lo and behold!— he disputes openly, ⁷⁸producing arguments

against Us, forgetting his own creation. He says, ‘Who can give life back to bones after they have decayed?’ ⁷⁹Say, ‘He who created them in the first place will give them life again: He has full knowledge of every act of creation. ⁸⁰It is He who produces fire for you out of the green tree— lo and behold!— and from this you kindle fire. ⁸¹Is He who created the heavens and earth not able to create the likes of these people? Of course He is! He is the All Knowing Creator: ⁸²when He wills something to be, His way is to say, “Be”— and it is! ⁸³So glory be to Him in whose Hand lies control over all things. It is to Him that you will all be brought back.’

^a See note to 10: 1.

^a The implication may be that he was martyred, as his people die after him.

^b Another interpretation of this phrase is ‘none of them can trace [their genealogies] back to them’, i.e. God wiped out the entire line.

^c Or ‘varieties’.

^d The seed they came from.

^a Some of the Arabs dismissed the Qur’an as poetry.

^b This is a classical meaning of *yanbaghi*.

37. RANGED IN ROWS^a

The central point of this Meccan sura is the unity of God (verses 4 and 180–2) and the refutation of the pagan belief that the angels were daughters of God and worthy of worship. The angels themselves are quoted to refute this (verses 164–6). The prophethood of Muhammad, is affirmed, as is the Hereafter. There are two supporting sections: the scenes in the Hereafter (verses 19–68) and the stories of earlier prophets (verses 75–148).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By those [angels] ranged in rows, ²who rebuke reproachfully ³and recite God's word, ⁴truly your God is One, ⁵Lord of the heavens and earth and everything between them, Lord of every sunrise. ⁶We have adorned the lowest heaven with stars, ⁷and made them a safeguard against every rebellious devil:⁸they cannot eavesdrop on the Higher Assembly^b— pelted from every side, ⁹driven away, they will have perpetual torment— ¹⁰if any [of them] stealthily snatches away a fragment, ^che will be pursued by a piercing flame.

¹¹So [Prophet], ask the disbelievers: is it harder to create them than other beings We have created?^d We created them from sticky clay. ¹²You marvel as they scoff, ¹³take no heed when they are

warned, ¹⁴and resort to ridicule when they see a sign, ¹⁵saying, ‘This is no more than blatant sorcery.’ ¹⁶‘What! After we have died and become dust and bones, shall we really be raised up again, ¹⁷along with our forefathers?’ ¹⁸Say, ‘Yes indeed, and you will be humiliated.’ ¹⁹Just one blast and— lo and behold!— they will look ²⁰and say, ‘Woe to us! This is the Day of Judgement.’ ²¹[It will be said], ‘This is the Day of Decision, which you used to deny. ²²[Angels], gather together those who did wrong, and others like them, as well as whatever they worshipped ²³beside God, lead them all to the path of Hell, ²⁴and halt them for questioning: ²⁵“Why do you not support each other now?”’— ²⁶no indeed! They will be in complete submission on that Day— ²⁷and they will turn on one another accusingly. ²⁸They will say, ‘You came to us from a position of power.’^a ²⁹They will say, ‘No! It was you who would not believe — ³⁰we had no power over you— and you were already exceeding all limits. ³¹Our Lord’s sentence on us is just and we must all taste the punishment. ³²We led you astray as we ourselves were astray.’ ³³On that Day they will all share the torment: ³⁴this is how We deal with the guilty. ³⁵Whenever it was said to them, ‘There is no deity but God,’ they became arrogant, ³⁶and said, ‘Are we to forsake our gods for a mad poet?’ ³⁷‘No: he brought the truth and confirmed the earlier messengers; ³⁸you will taste the painful torment, ³⁹and be repaid only according to your deeds.’

⁴⁰Not so God’s true servants. ⁴¹They will have familiar provisions^b — ⁴²fruits— and will be honoured ⁴³in gardens of delight; ⁴⁴seated

on couches, facing one another. ⁴⁵A drink will be passed round among them from a flowing spring: ⁴⁶white, delicious to those who taste it, ⁴⁷causing no headiness or intoxication. ⁴⁸With them will be spouses— modest of gaze and beautiful of eye— ⁴⁹like protected eggs.^c

⁵⁰They will turn to one another with questions: ⁵¹one will say, ‘I had a close companion on earth⁵²who used to ask me, “Do you really believe that ⁵³after we die and become dust and bone, we shall be brought for judgement?”’ ⁵⁴Then he will say, ‘Shall we look for him?’ ⁵⁵He will look down and see him in the midst of the Fire, ⁵⁶and say to him, ‘By God, you almost brought me to ruin! ⁵⁷Had it not been for the grace of my Lord, I too would have been taken to Hell.’ ⁵⁸Then he will say [to his blessed companions], ‘Are we never to die again after our earlier death? ⁵⁹Shall we never suffer? ⁶⁰This truly is the supreme triumph!’ ⁶¹Everyone should strive to attain this. ⁶²Is this the better welcome, or the tree of Zaqqum, ⁶³which we have made a test for the evildoers? ⁶⁴This tree grows in the heart of the blazing Fire,^d ⁶⁵and its fruits are like devils’ heads. ⁶⁶They will fill their bellies eating from it; ⁶⁷then drink scalding water on top of it; ⁶⁸then return to the blazing Fire. ⁶⁹They found their forefathers astray, ⁷⁰and rushed to follow in their footsteps— before the disbelievers [of Mecca], ⁷¹most men in the past went astray, ⁷²even though We sent messengers to warn them. ⁷³See how those who were warned met their end! ⁷⁴Not so the true servants of God.

⁷⁵Noah cried to Us, and how excellent was Our response! ⁷⁶We saved him and his people from great distress, ⁷⁷We let his offspring remain on the earth, ⁷⁸We let him be praised by later generations: ⁷⁹‘Peace be upon Noah among all the nations!’ ⁸⁰This is how We reward those who do good: ⁸¹he was truly one of Our faithful servants. ⁸²We drowned the others.

⁸³Abraham was of the same faith: ⁸⁴he came to his Lord with a devoted heart. ⁸⁵He said to his father and his people, ‘What are you worshipping?’ ⁸⁶How can you choose false gods instead of the true God? ⁸⁷So what is your opinion about the Lord of all the Worlds?’ ⁸⁸then he looked up to the stars. ⁸⁹He said, ‘I am sick,’ ⁹⁰so [his people] turned away from him and left. ⁹¹He turned to their gods and said, ⁹²‘Do you not eat? Why do you not speak?’ ⁹³then he turned and struck them with his right arm. ⁹⁴His people hurried towards him, ⁹⁵but he said, ‘How can you worship things you carve with your own hands, ⁹⁶when it is God who has created you and all your handiwork?’ ⁹⁷They said, ‘Build a pyre and throw him into the blazing fire.’ ⁹⁸They wanted to harm him, but We humiliated them.

⁹⁹He said, ‘I will go to my Lord: He is sure to guide me. ¹⁰⁰Lord, grant me a righteous son,’ ¹⁰¹so We gave him the good news that he would have a patient son. ¹⁰²When the boy was old enough to work with his father, Abraham said, ‘My son, I have seen myself sacrificing you in a dream. What do you think?’ He said, ‘Father, do as you are commanded and, God willing, you will find me steadfast.’ ¹⁰³When they had both submitted to God, and he had laid his son

down on the side of his face, ¹⁰⁴We called out to him, ‘Abraham, ¹⁰⁵you have fulfilled the dream.’ This is how We reward those who do good— ¹⁰⁶it was a test to prove [their true characters]— ¹⁰⁷We ransomed his son with a momentous sacrifice, ¹⁰⁸and We let him be praised by succeeding generations: ¹⁰⁹‘Peace be upon Abraham!’ ¹¹⁰This is how We reward those who do good: ¹¹¹truly he was one of Our faithful servants.

¹¹²We gave Abraham the good news of Isaac— a prophet and a righteous man— ¹¹³and blessed him and Isaac too: some of their offspring were good, but some clearly wronged themselves. ¹¹⁴We also bestowed Our favour on Moses and Aaron: ¹¹⁵We saved them and their people from great distress; ¹¹⁶We helped them, so they were the ones to succeed; ¹¹⁷We gave them the Scripture that makes things clear; ¹¹⁸We guided them to the right path; ¹¹⁹We let them be praised by succeeding generations: ¹²⁰‘Peace be upon Moses and Aaron!’ ¹²¹This is how We reward those who do good: ¹²²truly they were among Our faithful servants.

¹²³Elijah too was one of the messengers. ¹²⁴He said to his people, ‘Have you no fear of God? ¹²⁵How can you invoke Baal and forsake the Most Gracious Creator, ¹²⁶God, your Lord and the Lord of your forefathers?’ ¹²⁷but they rejected him. They will be brought to punishment^a as a consequence; ¹²⁸not so the true servants of God. ¹²⁹We let him be praised by succeeding generations: ¹³⁰‘Peace be to Elijah!’ ¹³¹This is how We reward those who do good: ¹³²truly he was one of Our faithful servants.

¹³³Lot was also one of the messengers. ¹³⁴We saved him and all his family— ¹³⁵except for an old woman who stayed behind— ¹³⁶and We destroyed the others. ¹³⁷You [people] pass by their ruins morning ¹³⁸and night: will you not take heed? ¹³⁹Jonah too was one of the messengers. ¹⁴⁰He fled to the overloaded ship. ¹⁴¹They cast lots, he suffered defeat, ¹⁴²and a great fish swallowed him, for he had committed blameworthy acts. ¹⁴³If he had not been one of those who glorified God, ¹⁴⁴he would have stayed in its belly until the Day when all are raised up, ¹⁴⁵but We cast him out, sick, on to a barren shore, ¹⁴⁶and made a gourd tree grow above him. ¹⁴⁷We sent him to a hundred thousand people or more. ¹⁴⁸They believed, so We let them live out their lives.^{[b](#)}

¹⁴⁹Now [Muhammad], ask the disbelievers: is it true that your Lord has daughters, while they choose sons for themselves?^{[c](#)} ¹⁵⁰Did We create the angels as females while they were watching? ¹⁵¹No indeed! It is one of their lies when they say, ¹⁵²‘God has begotten.’ How they lie! ¹⁵³Did He truly choose daughters in preference to sons? ¹⁵⁴What is the matter with you? How do you form your judgements? ¹⁵⁵Do you not reflect? ¹⁵⁶Do you perhaps have clear authority? ¹⁵⁷Bring your scriptures, if you are telling the truth. ¹⁵⁸They claim that He has kinship with the jinn, yet the jinn themselves know that they will be brought before Him. ¹⁵⁹God is far above what they attribute to Him— ¹⁶⁰the true servants of God do not do such things— ¹⁶¹and neither you nor what you worship ¹⁶²can lure away from God any ¹⁶³except those who will burn in

Hell. ¹⁶⁴[The angels say], ‘Every single one of us has his appointed place: ¹⁶⁵we are ranged in ranks. ¹⁶⁶We glorify God.’^a

¹⁶⁷[The disbelievers] used to say, ¹⁶⁸‘If only we had a scripture like previous people, ¹⁶⁹we would be true servants of God,’ ¹⁷⁰yet now they reject [the Qur’an]. They will soon realize. ¹⁷¹Our word has already been given to Our servants the messengers: ¹⁷²it is they who will be helped, ¹⁷³and the ones who support^b Our cause will be the winners. ¹⁷⁴So [Prophet] turn away from the disbelievers for a while. ¹⁷⁵Watch them: they will soon see. ¹⁷⁶Do they really wish to hasten Our punishment? ¹⁷⁷When it descends on their courtyards, how terrible that morning will be for those who were warned! ¹⁷⁸[Prophet], turn away from the disbelievers for a while. ¹⁷⁹Watch them: they will soon see. ¹⁸⁰Your Lord, the Lord of Glory, is far above what they attribute to Him. ¹⁸¹Peace be upon the messengers ¹⁸²and praise be to God the Lord of all the Worlds.

^a Cf. 37: 165-6; 78: 38.

^b Of angels.

^c Of something he overheard.

^d Cf. 40: 57.

^a The Arabic expression ‘from the right-hand side’ conveys the meaning of being in the right or approaching from the most honourable angle, or with power and influence (see verse 30).

^b See 2: 25.

^c Arabs described beautiful women as being as precious as the ostrich eggs they protected from the dust with feathers.

^d The disbelievers said, scornfully, ‘How can there be a tree in the Fire?’

^a It is inaccurate to say ‘brought to account’, since this would apply to everyone, including the true servants of God.

^b One of the classical meanings of *matta’a* is ‘to give long life’.

^c The pagan Arabs were ashamed to have daughters themselves, yet attributed daughters to God.

^a This is the rebuke by the angels referred to in verse 2.

^b In classical Arabic *jund* means ‘supporters’, not just ‘armies’.

38. SAAD

This Meccan sura mentions previous prophets in support and encouragement for Muhammad, and makes a clear link between the arrogance displayed by the disbelievers of Mecca, previous generations, and Iblis, the original rebel. The first and last verses assert the truth and nobility of the Qur'an.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Saad

By the Qur'an with its reminding . . .!^a ²Yet the disbelievers are steeped in arrogance and hostility. ³How many generations We have destroyed before them! They all cried out, once it was too late, for escape. ⁴The disbelievers think it strange that a prophet of their own people has come to warn them: they say, 'He is just a lying sorcerer. ⁵How can he claim that all the gods are but one God? What an astonishing thing [to claim]!' ⁶Their leaders depart, saying, 'Walk away! Stay faithful to your gods! That is what you must do. ⁷We did not hear any such claim in the last religion:^b it is all an invention. ⁸Was the message sent only to him out of all of us?'

In fact they doubt My warning; in fact they have not tasted My torment yet. ⁹Do they possess the treasures of your Lord's bounty, the Mighty, the All Giving? ¹⁰Do they control the heavens and earth and everything between? Let them climb their ropes:^c ¹¹their armed alliance is weak and will be crushed. ¹²The people of Noah, 'Ad, and firmly-supported^d Pharaoh rejected their prophets before them. ¹³Thamud, the people of Lot, and the Forest-Dwellers each formed opposition [against theirs]. ¹⁴They all rejected the messengers and they were deservedly struck by My punishment: ¹⁵all the disbelievers here are waiting for is a single blast that cannot be postponed. ¹⁶They say, 'Our Lord! Advance us our share of punishment before the Day of Reckoning!' ¹⁷Bear their words patiently [Prophet].

Remember Our servant David, a man of strength who always turned to Us: ¹⁸We made the mountains join him in glorifying Us at sunset and sunrise; ¹⁹and the birds, too, in flocks, all echoed his praise. ²⁰We strengthened his kingdom; We gave him wisdom and a decisive way of speaking. ²¹Have you heard the story of the two litigants who climbed into his private quarters?²²When they reached David, he took fright, but they said, 'Do not be afraid. We are two litigants, one of whom has wronged the other: judge between us fairly—do not be unjust—and guide us to the right path. ²³This is my brother. He had ninety-nine ewes and I just the one, and he said, "Let me take charge of her," and overpowered me with his words.' ²⁴David said, 'He has done you wrong by demanding to add your

ewe to his flock. Many partners treat each other unfairly. Those who sincerely believe and do good deeds do not do this, but these are very few.'

[Then] David realized that We had been testing him,^a so he asked his Lord for forgiveness, fell down on his knees, and repented: ²⁵We forgave him [his misdeed]. His reward will be nearness to Us, a good place to return to. ²⁶'David, We have given you mastery over the land. Judge fairly between people. Do not follow your desires, lest they divert you from God's path: those who wander from His path will have a painful torment because they ignore the Day of Reckoning.'

²⁷It was not without purpose that We created the heavens and the earth and everything in between. That may be what the disbelievers assume—how they will suffer from the Fire!— ²⁸but would We treat those who believe and do good deeds and those who spread corruption on earth as equal? Would We treat those who take heed of God and those who recklessly break all bounds in the same way? ²⁹This is a blessed Scripture, which We have sent down to you [Muhammad], so that people may think about its messages and those with understanding take heed.

³⁰We gave David Solomon. He was an excellent servant who always turned to God. ³¹When well-bred light-footed horses were paraded before him near the close of day, ³²he kept saying, 'My love of fine things is part of my remembering my Lord!' until [the horses] disappeared from sight— ³³'Bring them back!' [he said] and

started to stroke their legs and necks.^a ³⁴We certainly tested Solomon, reducing him to a mere skeleton on his throne.^b ³⁵He turned to Us and prayed: ‘Lord forgive me! Grant me such power as no one after me will have—You are the Most Generous Provider.’ ³⁶So We gave him power over the wind, which at his request ran gently wherever he willed, ³⁷and the jinn^c—every kind of builder and diver ³⁸and others chained in fetters. ³⁹‘This is Our gift, so give or withhold as you wish without account.’ ⁴⁰His reward will be nearness to Us, and a good place to return to.

⁴¹Bring to mind Our servant Job who cried to his Lord, ‘Satan has afflicted me with weariness and suffering.’ ⁴²‘Stamp your foot! Here is cool water for you to wash in and drink,’ ⁴³and We restored his family to him, with many more like them: a sign of Our mercy and a lesson to all who understand. ⁴⁴‘Take a small bunch of grass in your hand, and strike [her] with that so as not to break your oath.’^d We found him patient in adversity; an excellent servant! He, too, always turned to God.

⁴⁵Remember Our servants Abraham, Isaac, and Jacob, all men of strength and vision. ⁴⁶We caused them to be devoted to Us^e through their sincere remembrance of the Final Home: ⁴⁷with Us they will be among the elect, the truly good. ⁴⁸And remember Our servants Ishmael, Elisha, and Dhu ‘l-Kifl,^f each of them truly good. ⁴⁹This is a lesson.

The devout will have a good place to return to: ⁵⁰Gardens of lasting bliss with gates wide open. ⁵¹They will be comfortably

seated; they will call for abundant fruit and drink; ⁵²they will have well-matched [wives] with modest gaze. ⁵³'This is what you are promised for the Day of Reckoning: ⁵⁴Our provision for you will never end.'

⁵⁵Yes, but the evildoers will have the worst place to return to: ⁵⁶Hell to burn in, an evil place to stay— ⁵⁷all this will be theirs: let them taste it—a scalding, dark, foul fluid, ⁵⁸and other such torments. ⁵⁹[It will be said], 'Here is another crowd of people rushing headlong to join you.' [The response will be], 'They are not welcome! They will burn in the Fire.' ⁶⁰They will say to them, 'You are not welcome! It was you who brought this on us, an evil place to stay,' ⁶¹adding, 'Our Lord, give double punishment to those who brought this upon us.' ⁶²They will say, 'Why do we not see those we thought were bad ⁶³and took as a laughing-stock? Have our eyes missed them?' ⁶⁴This is how it will really be: the inhabitants of the Fire will blame one another in this way.

⁶⁵[Prophet] say, 'I am only here to give warning. There is no god but God the One, the All Powerful, ⁶⁶Lord of the heavens and earth and everything between, the Almighty, the Most Forgiving.' ⁶⁷Say, 'This message is a mighty one, ⁶⁸yet you ignore it. ⁶⁹I have no knowledge of what those on high discuss: ⁷⁰it is only revealed to me that I am here to give clear warning.'

⁷¹Your Lord said to the angels, 'I will create a man from clay. ⁷²When I have shaped him and breathed from My Spirit into him, bow down before him.' ⁷³The angels all bowed down together, ⁷⁴but

not Iblis, who was too proud. He became a rebel. ⁷⁵God said, ‘Iblis, what prevents you from bowing down to the man I have made with My own hands? Are you too high and mighty?’ ⁷⁶Iblis said, ‘I am better than him: You made me from fire, and him from clay.’ ⁷⁷‘Get out of here! You are rejected: ⁷⁸My rejection will follow you till the Day of Judgement!’ ⁷⁹but Iblis said, ‘My Lord, grant me respite until the Day when they are raised from the dead,’ ⁸⁰so He said, ‘You have respite ⁸¹till the Appointed Day.’ ⁸²Iblis said, ‘I swear by Your might! I will tempt all ⁸³but Your true servants.’ ⁸⁴God said, ‘This is the truth—I speak only the truth— ⁸⁵I will fill Hell with you and all those that follow you.’

⁸⁶[Prophet], say, ‘I ask no reward from you for this, nor do I claim to be what I am not: ⁸⁷this is only a warning for all people. ⁸⁸In time you will certainly come to know its truth.’

^a The complement of this oath is understood to be ‘There is only one God’ (see 50: 1–2).

^b An allusion to the Christian Trinity.

^c Cf. note to 22: 15.

^d *Dhu’l-awtad* literally means ‘with his pegs’, but is understood here metaphorically, to indicate something firmly fixed; cf. its use with reference to mountains in 78: 7.

^a This is said to be an allusion to David’s acquisition of another man’s wife to add to his own numerous wives.

^a Some say that the horses distracted Solomon from remembering his Lord and that he slaughtered the horses in anger at his having forgotten the afternoon prayer.

^b According to Razi, quoting linguistic usage in Arabic, this is interpreted to mean that Solomon became so ill that he was like a walking skeleton.

^c See 34: 12–13.

^d Qur'anic commentators explain that, when his wife blasphemed, Job swore that if he recovered from his illness, he would beat her with one hundred lashes. When he recovered, however, he regretted his hasty oath, so God gave him this instruction.

^e Alternatively, 'We made them pure'.

^f See note to 21: 85.

^a Cf. 2: 30.

39. THE THRONGS

A Meccan sura, whose title is taken from its concluding verses. The main focus of the sura is the contrast between those who follow the true faith, and those who ascribe partners to God. The sura emphasizes that people are free to choose whether to believe or disbelieve (verse 41), but urges them in the strongest possible terms to turn to the right path while there is still time to repent (verses 53–61).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Scripture is sent down from God the Mighty, the Wise. ²It is We who sent down the Scripture to you [Prophet] with the Truth, so worship God with your total devotion: ³true devotion is due to God alone. [As for] those who choose other protectors beside Him, saying, ‘We only worship them because they bring us nearer to God,’ God Himself will judge between them regarding their differences. God does not guide any ungrateful liar. ⁴God could have chosen any of His creation He willed for offspring, but He is far above this! He is the One, the Almighty. ⁵He created the heavens and earth for a true purpose; He wraps the night around the day and the day around the night; He has subjected the sun and moon to run their courses for an appointed time; He is truly the Mighty, the Forgiving.

⁶He created you all from a single being, from which He made its mate; He gave you^a four kinds of livestock in pairs;^b He creates you in your mothers' wombs, in one stage after another, in threefold depths of darkness. Such is God, your Lord; He holds control, there is no god but Him. How can you turn away? ⁷If you are ungrateful, remember God has no need of you, yet He is not pleased by ingratitude in His servants; if you are grateful, He is pleased [to see] it in you. No soul will bear another's burden. You will return to your Lord in the end and He will inform you of what you have done: He knows well what is in the depths of [your] hearts.

⁸When man suffers some affliction, he prays to his Lord and turns to Him, but once he has been granted a favour from God, he forgets the One he had been praying to and sets up rivals to God, to make others stray from His path. Say, 'Enjoy your ingratitude for a little while: you will be one of the inhabitants of the Fire.' ⁹What about someone who worships devoutly during the night, bowing down, standing in prayer, ever mindful of the life to come, hoping for his Lord's mercy? Say, 'How can those who know be equal to those who do not know?' Only those who have understanding will take heed.

¹⁰Say, '[God says], believing servants, be mindful of your Lord! Those who do good in this world will have a good reward—God's earth is wide^a—and those who persevere patiently will be given a full and unstinting reward.' ¹¹Say, 'I have been commanded to serve God, dedicating my worship entirely to Him. ¹²I have been commanded to be the first to submit.' ¹³Say, 'I fear the torment of a

terrible Day if I disobey my Lord.’ ¹⁴Say, ‘It is God I serve, dedicating my worship entirely to Him— ¹⁵you may serve whatever you please beside Him.’ Say, ‘The true losers are the ones who will lose themselves and their people on the Day of Resurrection: that is the most obvious loss. ¹⁶They will have layers of Fire above them and below.’ This is how God puts fear into His servants: My servants, beware of Me.

¹⁷There is good news for those who shun the worship of false gods and turn to God, so [Prophet] give good news to My servants ¹⁸who listen to what is said and follow what is best. These are the ones God has guided; these are the people of understanding. ¹⁹What about the one who has been sentenced to punishment? Can you [Prophet] rescue those already in the Fire? ²⁰But those who are mindful of their Lord will have lofty dwellings built for them, one above the other, graced with flowing streams. This is a promise from God: God does not break His promise.

²¹Have you not considered that God sends water down from the sky, guides it along to form springs in the earth, and then, with it, brings forth vegetation of various colours, which later withers, turns yellow before your eyes, and is crumbled to dust at His command? There is truly a reminder in this for those who have understanding.

²²What about the one whose heart God has opened in devotion to Him, so that he walks in light from his Lord? Alas for those whose hearts harden at the mention of God! They have clearly lost their way. ²³God has sent down the most beautiful of all teachings: a

Scripture that is consistent and draws comparisons; that causes the skins of those in awe of their Lord to shiver. Then their skins and their hearts soften at the mention of God: such is God's guidance. He guides with it whoever He will; no one can guide those God leaves to stray.

²⁴What about the one who will only have his bare face to protect him from his terrible suffering on the Day of Resurrection? It will be said to the evildoers, 'Taste what you have earned.' ²⁵Others before them also disbelieved, and the punishment fell on them unawares: ²⁶God gave them the punishment of disgrace in this world to taste; the punishment will be even harder in the Hereafter, if only they knew.

²⁷In this Qur'an, We have put forward all kinds of illustration for people, so that they may take heed— ²⁸an Arabic Qur'an, free from any distortion—so that people may be mindful. ²⁹God puts forward this illustration: can a man who has for his masters several partners at odds with each other be considered equal to a man devoted wholly to one master? All praise belongs to God, though most of them do not know.

³⁰You [Prophet] will certainly die, and so will they, ³¹and, on the Day of Resurrection, you will dispute with one another in the presence of your Lord. ³²So who could be more wrong than the person who invents a lie about God and rejects the truth when it comes to him? Is there not a home for the disbelievers in Hell? ³³It is the one who brings the truth and the one who accepts it as true

who are mindful of God: ³⁴they will have everything they wish for with their Lord. Such is the reward of those who do good: ³⁵God will absolve them even of their worst deeds and will reward them according to their best.

³⁶Is God not enough for His servant? Yet they threaten you [Prophet] with those they worship other than Him. If God allows someone to stray he has no one to guide him;³⁷if God guides someone no one can lead him astray. Is God not mighty and capable of retribution? ³⁸If you [Prophet] ask them, ‘Who created the heavens and earth?’ they are sure to answer, ‘God,’ so say, ‘Consider those you invoke beside Him: if God wished to harm me, could they undo that harm? If God wished to show me mercy, could they withhold that mercy?’ Say, ‘God is enough for me: all those who trust should put their trust in Him.’ ³⁹Say, ‘My people, do whatever is in your power—and so will I. You will find out ⁴⁰who will suffer humiliation,^{[a](#)} and on whom a lasting torment will descend.’

⁴¹We have sent the Scripture down to you [Prophet] with the Truth for people. Whoever follows the guidance does so for his own benefit; whoever strays away from it does so at his own peril. You are not in charge of them; ⁴²God takes souls at the time of death and the souls of the living while they sleep. He keeps hold of those whose death He has ordained and sends the others back until their appointed time: there truly are signs in this for those who reflect. ⁴³Yet they take intercessors besides God! Say, ‘Even though these have no power or understanding?’ ⁴⁴Say, ‘All intercession belongs to

God alone; He holds control of the heavens and the earth; in the end you will all return to Him.'

⁴⁵Whenever God is mentioned on His own, the hearts of those who do not believe in the Hereafter shrink with aversion, but they rejoice when gods other than Him are mentioned. ⁴⁶Say, 'God! Creator of the heavens and earth! Knower of all that is hidden and all that is open, You will judge between Your servants regarding their differences.' ⁴⁷If the evildoers possessed the earth's assets twice over they would offer them to ransom themselves from the terrible suffering on the Day of Resurrection: God will show them something they had not reckoned with, ⁴⁸the evil of their deeds will become plain to them, and they will be overwhelmed by that at which they used to laugh.

⁴⁹When man suffers some affliction, he cries out to Us, but when We favour him with Our blessing, he says, 'All this has been given to me because of my knowledge'—it is only a test, though most of them do not know it. ⁵⁰Those who lived before them said the same. What they did was of no use to them; ⁵¹they suffered its evil effects. Today's wrongdoers will also suffer the evil effects of their deeds: they will not escape. ⁵²Do they not know that God provides abundantly for anyone He will and gives sparingly to anyone He will? There truly are signs in this for those who believe.

⁵³Say, '[God says], My servants who have harmed yourselves by your own excess, do not despair of God's mercy. God forgives all sins: He is truly the Most Forgiving, the Most Merciful. ⁵⁴Turn to

your Lord. Submit to Him before the punishment overtakes you and you can no longer be helped. ⁵⁵Follow the best teaching sent down to you from your Lord, before the punishment suddenly takes you, unawares, ⁵⁶and your soul says, “Woe is me for having neglected what is due to God, and having been one of those who scoffed!” ⁵⁷Or it says, “If God had guided me, I would have joined the righteous!” ⁵⁸Or, faced by punishment, it says, “If only I could have another chance, I would join those who do good!” ⁵⁹No indeed! My messages came to you and you rejected them: you were arrogant and rejected the truth.’

⁶⁰On the Day of Resurrection, you [Prophet] will see those who told lies against God, their faces darkened. Is there no home for the arrogant in Hell? ⁶¹But God will deliver those who took heed of Him to their place of safety: no harm will touch them, nor will they grieve. ⁶²God is the Creator of all things; He has charge of everything; ⁶³the keys of the heavens and earth are His. Those who have rejected the revelations of God will be the losers.

⁶⁴Say, ‘Do you order me to worship someone other than God, you foolish people?’ ⁶⁵It has already been revealed to you [Prophet] and to those before you: ‘If you ascribe any partner to God, all your work will come to nothing: you will be one of the losers. ⁶⁶No! Worship God alone and be one of those who are grateful to Him.’ ⁶⁷These people have no grasp of God’s true measure. On the Day of Resurrection, the whole earth will be in His grip. The heavens will be rolled up in His right hand—Glory be to Him! He is far above the

partners they ascribe to Him!— ⁶⁸the Trumpet will be sounded, and everyone in the heavens and earth will fall down senseless except those God spares. It will be sounded once again and they will be on their feet, looking on. ⁶⁹The earth will shine with the light of its Lord; the Record of Deeds will be laid open; the prophets and witnesses will be brought in. Fair judgement will be given between them: they will not be wronged ⁷⁰and every soul will be repaid in full for what it has done. He knows best what they do.

⁷¹Those who rejected the Truth will be led to Hell in their throngs. When they arrive, its gates will open and its keepers will say to them, ‘Were you not sent your own messengers to recite the revelations of your Lord to you and warn you that you would meet this Day?’ and they will say, ‘Yes indeed we were.’ But the sentence of punishment will have been passed against those who rejected the truth. ⁷²It will be said, ‘Enter the gates of Hell: there you will remain. How evil is the abode of the arrogant!’

⁷³Those who were mindful of their Lord will be led in throngs to the Garden. When they arrive, they will find its gates wide open, and its keepers will say to them, ‘Peace be upon you. You have been good. Come in: you are here to stay,’ ⁷⁴and they will say, ‘Praise be to God who has kept His promise to us and given us this land as our own. Now we may live wherever we please in the Garden.’ How excellent is the reward of those who labour! ⁷⁵You [Prophet] will see the angels surrounding the Throne, glorifying their Lord with

praise. True judgement will have been passed between them, and it will be said, 'Praise be to God, the Lord of the Worlds.'

^a Literally 'sent down', i.e. in the Scripture, cf. 6: 142–4.

^b There has been some confusion over numbering here, leading some translators to render this passage 'eight pairs'. In fact, the correct translation is either 'eight head' or 'four pairs'. Cf. 6: 143–4.

^a See 29: 56–60.

^a In this world; the lasting torment will be in the Hereafter.

40. THE FORGIVER

A Meccan sura with two recurring themes: disputing God's truth (verses 4, 35, 69) and calling upon Him (verses 14, 49, 50, 60, 65, 73). In the opening verses God is described as the Forgiver, and the Acceptor of repentance, yet severe in punishment, and this dual aspect is exemplified in the sura. The central section of the sura deals with the story of Pharaoh and Moses (verses 23–54): the destruction of one and victory of the other are stated in verses 45 and 51. The Prophet is, in his turn, urged to be steadfast and to ignore the taunts of the disbelievers (verses 55 and 77).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Ha Mim*

²This Scripture is sent down from God, the Almighty, the All Knowing, ³Forgiver of sins and Acceptor of repentance, severe in punishment, infinite in bounty. There is no god but Him; to Him is the ultimate return. ⁴It is only the disbelievers who dispute God's revelations. [Prophet], do not be dazzled by their movements back and forth across the land. ⁵Before them the people of Noah rejected the truth and so did those who formed opposition after them: every community schemed to destroy its messenger and strove to refute

truth with falsehood; but it was I who destroyed them. How terrible My punishment was! ⁶In this way your Lord's sentence was passed against the disbelievers that they would be the inhabitants of the Fire.

⁷Those [angels] who carry the Throne and those who surround it celebrate the praise of their Lord and have faith in Him. They beg forgiveness for the believers: 'Our Lord, You embrace all things in mercy and knowledge, so forgive those who turn to You and follow Your path. Save them from the pains of Hell ⁸and admit them, Lord, to the lasting Gardens You have promised to them, together with their righteous ancestors, ^b spouses, and offspring: You alone are the Almighty, the All Wise. ⁹Protect them from all evil deeds: those You protect on that Day from [the punishment for] evil deeds will receive Your mercy—that is the supreme triumph.' ¹⁰But those who disbelieved will be told, 'When you were called to the faith and rejected it, God's disgust with you was even greater than the self-disgust you feel [today].' ¹¹They will say, 'Our Lord, twice You have caused us to be lifeless ^a and twice You have brought us to life. Now we recognize our sins. Is there any way out?' ¹²[They will be told], 'This is all because when God alone was invoked you rejected this, yet when others were associated with Him you believed [in them].' Judgement belongs to God the Most High, the Most Great.

¹³It is He who shows you [people] His signs and sends water down from the sky to sustain you, though only those who turn to God will take heed. ¹⁴So call upon God and dedicate your religion to

Him alone, however hateful this may be to the disbelievers: ¹⁵He is exalted in rank, the Lord of the Throne. He sends revelations with His teachings to whichever of His servants He will, in order to warn of the Day of Meeting, ¹⁶the Day when they will come out and nothing about them will be concealed from God. ‘Who has control today?’ ‘God, the One, the All Powerful. ¹⁷Today each soul will be rewarded for whatever it has done; today no injustice will be done. God is swift in reckoning.’

¹⁸Warn them [Prophet] of the ever-approaching Day, when hearts are at throats, choking them. The evildoer will have no friends, nor any intercessor to be heeded. ¹⁹God is aware of the most furtive of glances, and of all that hearts conceal: ²⁰God will judge with truth, while those they invoke besides Him will not judge at all. God is the All Hearing, the All Seeing.

²¹Have they not travelled through the land and seen how those who lived before them met their end? They were stronger than them and made a more impressive mark on the land, yet God destroyed them for their sins—they had no one to defend them against Him—²²because messengers repeatedly came to them with clear signs and still they rejected them. God destroyed them: He is truly full of strength, severe in punishment.

²³We sent Moses with Our signs and clear authority ²⁴to Pharaoh, Haman, and Korah and they said, ‘Sorcerer! Liar!’ ²⁵When he brought the truth to them from Us, they said, ‘Kill the sons of those who believe with him; spare only their women’—the scheming of

those who reject the truth can only go wrong— ²⁶and Pharaoh said, ‘Leave me to kill Moses—let him call upon his Lord!—for I fear he may cause you to change your religion, or spread disorder in the land.’ ²⁷Moses said, ‘I seek refuge with my Lord and yours from every tyrant who refuses to believe in the Day of Reckoning.’

²⁸A secret believer from Pharaoh’s people said, ‘How can you kill a man just for saying, “My Lord is God”? He has brought you clear signs from your Lord—if he is a liar, on his own head be it—and if he is truthful, then at least some of what he has threatened will happen to you. God does not guide any rebellious, outrageous liar. ²⁹My people, as masters in the land you have the power today, but who will help us against God’s might if it comes upon us?’ But Pharaoh said, ‘I have told you what I think; I am guiding you along the right path.’

³⁰The believer said, ‘My people, I fear your fate will be the fate of those others who opposed [their prophets]: ³¹the fate of the people of Noah, ‘Ad, Thamud, and those who came after them—God never wills injustice on His creatures. ³²My people, I fear for you on the Day you will cry out to one another, ³³the Day you will turn tail and flee with no one to defend you from God! Whoever God leaves to stray will have no one to guide him. ³⁴Joseph came to you before with clear signs, but you never ceased to doubt the message he brought you. When he died, you said, “God will not send another messenger.” ’

In this way God leaves the doubting rebels to stray—³⁵those who dispute God's messages, with no authority given to them, are doing something that is loathed by God and by those who believe. In this way God seals up the heart of every arrogant tyrant. ³⁶Pharaoh said, 'Haman, build me a tall tower so that I may reach the ropes^a that lead ³⁷to the heavens to look for this God of Moses. I am convinced that he is lying.' In this way the evil of Pharaoh's deed was made alluring to him and he was barred from the right path—his scheming led only to ruin.

³⁸The believer said, 'My people, follow me! I will guide you to the right path. ³⁹My people, the life of this world is only a brief enjoyment; it is the Hereafter that is the lasting home. ⁴⁰Whoever does evil will be repaid with its like; whoever does good and believes, be it a man or a woman, will enter Paradise and be provided for without measure. ⁴¹My people, why do I call you to salvation when you call me to the Fire? ⁴²You call me to disbelieve in God and to associate with Him things of which I have no knowledge; I call you to the Mighty, the Forgiving One. ⁴³There is no doubt that what you call me to serve is not fit to be invoked either in this world or the Hereafter: our return is to God alone, and it will be the rebels who will inhabit the Fire. ⁴⁴[One Day] you will remember what I am saying to you now, so I commit my case to God: God is well aware of His servants.' ⁴⁵So God saved him from the harm they planned.

A terrible punishment engulfed Pharaoh's people; ⁴⁶they will be brought before the Fire morning and evening.^{[a](#)} On the Day the Hour comes, it will be said, 'Throw Pharaoh's people into the worst torment.' ⁴⁷In the Fire they will quarrel with one another: the weak will say to the haughty, 'We were your followers, so can you now relieve us from some share of the Fire?' ⁴⁸but they will say, 'We are all in this together. God has judged between His creatures.' ⁴⁹Those in the Fire will say to the keepers of Hell, 'Ask your Lord to lessen our suffering for one day,' ⁵⁰but they will say, 'Did your messengers not come to you with clear evidence of the truth?' They will say, 'Yes they did,' and the keeper will say, 'You can plead, then, but the pleas of disbelievers will always be in vain.'

⁵¹We support Our messengers and the believers, in the present life and on the Day when witnesses arise. ⁵²On the Day when excuses will not profit the evildoers, their fate will be rejection and they will have the worst of homes. ⁵³We gave Moses guidance and passed down the Scripture to the Children of Israel, ⁵⁴as a guide and a reminder to people of understanding. ⁵⁵So be patient, Prophet, for what God has promised is sure to come. Ask forgiveness for your sins; praise your Lord morning and evening.^{[b](#)} ⁵⁶As for those who, with no authority to do so, dispute God's messages, there is nothing in their hearts but a thirst for a greatness they will never attain. Seek refuge in God, for He is the All Hearing, the All Seeing.

⁵⁷The creation of the heavens and earth is greater by far than the creation of mankind, though most people do not know it. ⁵⁸The

blind and the sighted are not equal, just as those who believe and do good works and those who do evil are not equal: how seldom you reflect! ⁵⁹The Final Hour is sure to come, without doubt, but most people do not believe. ⁶⁰Your Lord says, ‘Call on Me and I will answer you; those who are too proud to serve Me will enter Hell humiliated.’

⁶¹It is God who has given you the night in which to rest and the day in which to see. God is truly bountiful to people, but most people do not give thanks. ⁶²Such is God your Lord, the Creator of all things: there is no god but Him. How can you be so deluded? ⁶³This is how deluded those who deny God’s messages are. ⁶⁴It is God who has given you the earth for a dwelling place and the heavens for a canopy. He shaped you, formed you well, and provided you with good things. Such is God your Lord, so glory be to Him, the Lord of the Worlds. ⁶⁵He is the Living One and there is no god but Him, so call on Him, and dedicate your religion entirely to Him. Praise be to God, the Lord of the Worlds.

⁶⁶Say [Prophet], ‘Since clear evidence has come to me from my Lord I am forbidden to serve those you call upon besides God: I am commanded to submit to the Lord of the Worlds.’ ⁶⁷It is He who created you from dust, then from a drop of fluid, then from a tiny, clinging form, then He brought you forth as infants, then He allowed you to reach maturity, then He let you grow old—though some of you die sooner—and reach your appointed term so that you

may reflect. ⁶⁸It is He who gives life and death, and when He ordains a thing, He says only 'Be' and it is.

⁶⁹[Prophet], do you see how deluded those who dispute God's messages are— ⁷⁰those who reject the Scripture and the messages We have sent through Our messengers? They will find out ⁷¹when, with iron collars and chains around their necks, they are dragged ⁷²into scalding water, and then burned in the Fire, ⁷³and asked, 'Where now are those you called upon ⁷⁴besides God?' They will say, 'They have abandoned us: those we called upon before were really nothing at all.' 'This is how God lets disbelievers go astray, ⁷⁵all because on earth you revelled in untruth and ran wild. ⁷⁶Enter the gates of Hell, there to remain—an evil home for the arrogant.'

⁷⁷So be patient [Prophet], for God's promise is sure: whether We show you part of what We have promised them^a in this life or whether We take your soul back to Us first, it is to Us that they will be returned. ⁷⁸We have sent other messengers before you—some We have mentioned to you and some We have not—and no messenger could bring about a sign except with God's permission. When [the Day] God ordained comes, just judgement will be passed between them: there and then, those who followed falsehood will be lost.

⁷⁹It is God who provides livestock for you, some for riding and some for your food; ⁸⁰you have other benefits in them too. You can reach any destination you wish on them: they carry you, as ships carry you [on the sea]. ⁸¹He shows you His signs: which of God's signs do you still deny?

⁸²Have they not travelled through the land and seen how those who lived before them met their end? They were more numerous than them, stronger than them, and made a more impressive mark on the land, yet what they achieved was of no use to them at all. ⁸³When messengers came to them with clear signs, they revelled in the knowledge they had, and so they were engulfed by the very punishment they mocked: ⁸⁴when they saw Our punishment, they said, ‘We believe in God alone; we reject any partner we ascribed to Him,’ ⁸⁵but believing after seeing Our punishment did not benefit them at all—this has always been God’s way of dealing with His creatures—there and then the disbelievers were lost.

^a Making wealth by trading.

^b The word *aba*’ includes male and female ancestors. Father and mother are called *abawan*.

^a Literally ‘dead’, leading some commentators to interpret this as referring to one’s initial death, followed shortly thereafter by a second ‘death’ after questioning in the grave. The more generally accepted view, however, is that earthly life is both preceded and succeeded by a state of lifelessness. The two acts of giving life therefore refer to birth and resurrection.

^a Cf. 22: 15, where *sabab* has the meaning ‘rope’.

^a ‘Morning and evening’ can convey a sense of ‘all the time’.

^b See preceding note.

^a The disbelievers.

41. [VERSES] MADE CLEAR

This Meccan sura deals with the obduracy of the disbelievers, the truthfulness of the Qur'an, the unity of God, and the inevitability of Resurrection. The title refers to a term used to describe the Qur'an in verse 3 and again in verse 44. The sura makes several references to the senses (verses 5, 20–2, 44) which the disbelievers shut off from perceiving the Truth in this world, and which will then testify against their 'owners' on the Day of Resurrection, and it describes the arrogance displayed by people when all is well, contrasted with their humility and despair when difficulties strike (verses 49–51).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Ha Mim*

²A revelation from the Lord of Mercy, the Giver of Mercy; ³a Scripture whose verses are made clear as a Qur'an in Arabic for people who understand, ⁴giving good news and warning. Yet most of them turn away and so do not hear. ⁵They say, 'Our hearts are encased against what you call us to; our ears are heavy; there is a barrier between us and you. So you do whatever you want, and so shall we.' ⁶Say [Prophet], 'I am only a mortal like you, [but] it has been revealed to me that your God is One. Take the straight path to

Him and seek His forgiveness. Woe to the idolaters, ⁷who do not pay the prescribed alms and refuse to believe in the world to come! ⁸Those who believe and do good deeds will have a reward that never fails.'

⁹Say, 'How can you disregard the One who created the earth in two Days?^{[a](#)} How can you set up other gods as His equals? He is the Lord of all the worlds!' ¹⁰He placed solid mountains on it, blessed it, measured out its varied provisions for all who seek them—all in four Days. ¹¹Then He turned to the sky, which was smoke—He said to it and the earth, 'Come into being, willingly or not,' and they said, 'We come willingly'— ¹²and in two Days He formed seven heavens, and instilled into each its function. We have made the nearest one beautifully illuminated and secure. Such is the design of the Almighty, the All Knowing.

¹³If they turn away, say, 'I have warned you about a blast like the one which struck 'Ad and Thamud: ¹⁴when their messengers came to them, from all angles,^{[a](#)} saying, "Serve no one but God," they said, "If our Lord had wished, He would have sent down angels. We do not believe in the message with which you have been sent." ¹⁵The people of 'Ad behaved arrogantly throughout the land without any right, saying, "Who could be stronger than us?" Did they not realize that God, who created them, was stronger than them?' They continued to reject Our message, ¹⁶so We let a roaring wind loose on them for a few disastrous days to make them taste the punishment of shame in this world; more shameful still will be the

punishment of the life to come, and they will not be helped. ¹⁷As for Thamud, We gave them guidance but they preferred blindness, so they were struck by a blast of humiliating punishment for their misdeeds. ¹⁸We saved those who believed and were mindful of God.

¹⁹On the Day when God's enemies are gathered up for the Fire and driven onward, ²⁰their ears, eyes, and skins will, when they reach it, testify against them for their misdeeds. ²¹They will say to their skins, 'Why did you testify against us?' and their skins will reply, 'God, who gave speech to everything, has given us speech—it was He who created you the first time and to Him you have been returned— ²²yet you did not try to hide yourselves from your ears, eyes, and skin to prevent them from testifying against you. You thought that God did not know about much of what you were doing, ²³so it was the thoughts you entertained about your Lord that led to your ruin, and you became losers.' ²⁴The Fire will still be their home, even if they resign themselves to patience, and if they pray to be allowed to make amends, they will not be given permission to do so.

²⁵We have appointed, for the disbelievers, companions^b who make their past and present seem fair and right to them, but the sentence has already been passed on them, along with generations of jinn and humans before them: they were losers. ²⁶The disbelievers say, 'Do not listen to this Qur'an; drown it in frivolous talk: you may gain the upper hand.' ²⁷We shall certainly give the disbelievers a taste of severe punishment. We shall repay them

according to their worst deeds—²⁸that is the reward of the enemies of God—the Fire will be their lasting home, a payment for their rejection of Our revelations. ²⁹The disbelievers will say, ‘Our Lord, show us those jinn and humans who misled us and we shall trample them underfoot, so that they may be among the lowest of the low.’³⁰As for those who say, ‘Our Lord is God,’ and take the straight path towards Him, the angels come down to them and say, ‘Have no fear or grief, but rejoice in the good news of Paradise, which you have been promised. ³¹We are your allies in this world and in the world to come, where you will have everything you desire and ask for ³²as a welcoming gift from the Most Forgiving, Most Merciful One.’

³³Who speaks better than someone who calls people to God, does what is right, and says, ‘I am one of those devoted to God’? ³⁴Good and evil cannot be equal. [Prophet], repel evil with what is better and your enemy will become as close as an old and valued friend,³⁵but only those who are steadfast in patience, only those who are blessed with great righteousness, will attain to such goodness. ³⁶If a prompting from Satan should stir you, seek refuge with God: He is the All Hearing and the All Knowing.

³⁷The night, the day, the sun, the moon, are only a few of His signs. Do not bow down in worship to the sun or the moon, but bow down to God who created them, if it is truly Him that you worship. ³⁸If the disbelievers are too arrogant, [remember, Prophet, that] those who are with your Lord glorify Him tirelessly night and day. ³⁹Another of His signs is this: you see the earth lying desolate, but

when We send water down on to it, it stirs and grows. He who gives it life will certainly give life to the dead. He has power over everything.

⁴⁰Those who distort the meaning of Our message are not hidden from Us. Is he who is hurled into the Fire better, or he who comes through safely on the Day of Resurrection? Do whatever you want, God certainly sees everything you do. ⁴¹Those who reject the Qur'an when it comes to them—though it is an unassailable Scripture ⁴²which falsehood cannot touch from any angle, a Revelation sent down from the Wise One, Worthy of All Praise— ⁴³ [should remember that] you [Prophet] are not told anything that the previous messengers were not told: your Lord is a Lord of forgiveness, but also of painful punishment. ⁴⁴If We had made it a foreign Qur'an, they would have said, 'If only its verses were made clear! What? Foreign speech to an Arab?' Say, 'For those who have faith it is guidance and healing, but the ears of the disbelievers are heavy, they are blind to it,^a [as if] they are being called from a distant place.' ⁴⁵We gave the Scripture to Moses but disputes arose about it—if it were not for a decree that had already been issued from your Lord,^b they would already have been judged—and still they are doubtful and suspicious of it.

⁴⁶Whoever does good does it for himself and whoever does evil does it against himself: your Lord is never unjust to His creatures. ⁴⁷Knowledge of the Hour belongs solely to Him: no crop comes out of its sheath, nor does any female conceive or give birth, without

His knowledge. On the Day He asks them, ‘Where are My partners?’ they will answer, ‘We admit to You that none of us can see [them]’:⁴⁸the gods they invoked before will have vanished away; they will know that there is no escape.

⁴⁹Man never tires of asking for good, but if evil touches him he loses all hope and becomes despondent. ⁵⁰Whenever We let him taste some of Our mercy after he has been afflicted, he is sure to say, ‘This is all my own doing: I do not think the Hour will ever come, but even if I were to be taken back to my Lord, the best reward would await me with Him.’ We shall most certainly inform the disbelievers of what they have done and give them a taste of severe torment. ⁵¹Whenever We are gracious to man, he goes away haughtily, but, as soon as harm touches him, he turns to prolonged prayer. ⁵²Say [Prophet], ‘Have you ever thought, what if this revelation really is from God and you still reject it? Who could be more astray than someone who cuts himself off so far [from God]?’ ⁵³We shall show them Our signs in every region of the earth and in themselves, until it becomes clear to them that this is the Truth. Is it not enough that your Lord witnesses everything? ⁵⁴Truly, they doubt that they will meet their Lord; truly He encompasses^a everything.

^a Commentators include these two days in the four mentioned in verse 10, so that the total is six days; see 32: 4. God’s Days are not like ours; see 22: 47.

^a Literally ‘from before and from behind’, i.e. using all angles of argument. The messengers tried every method to persuade their people of the truth of their message.

^b See 43: 36; 50: 27 ff.

^a See v. 5 above.

^b Postponing judgement to the Hereafter.

^c This is *muhit*, a metaphor in Arabic for having full knowledge and full power over everything.

42. CONSULTATION

A Meccan sura that takes its name from verse 38, where the practice of consultation (shura) is listed as one characteristic of the Muslim community. The sura discusses man's habit of creating division and disharmony in matters of religion, and God's all-prevailing power, wisdom, and final decision. The unity of religion is stressed (verse 13) as is the continuity of the prophets (verse 3). The Prophet is reminded that he cannot compel people to believe, that they will be judged according to their deeds, and that he is only there to deliver the message. The nature of revelation is described in verses 51–3.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Ha Mim ²Ayn Sin Qaf

³This is how God, the Mighty, the Wise, sends revelation to you [Prophet] as He did to those before you. ⁴All that is in the heavens and earth belongs to Him: He is the Exalted, the Almighty. ⁵The heavens are almost broken apart from above as the angels proclaim the praises of their Lord and ask forgiveness for those on earth. God is indeed the Most Forgiving, the Most Merciful. ⁶As for those who take protectors other than Him, God is watching them; you are not responsible for them.

⁷So We have revealed an Arabic Qur'an to you, in order that you may warn the capital city^a and all who live nearby. And warn [especially] about the Day of Gathering, of which there is no doubt, when some shall be in the Garden and some in the blazing Flame. ⁸If God had so pleased, He could have made them a single community, but He admits to His mercy whoever He will; the evildoers will have no one to protect or help them. ⁹How can they take protectors other than Him? God alone is the Protector; He gives life to the dead; He has power over all things. ¹⁰Whatever you may differ about is for God to judge. [Say], 'Such is God, my Lord. In Him I trust and to Him I turn, ¹¹the Creator of the heavens and earth.' He made mates for you from among yourselves—and for the animals too—so that you may multiply. There is nothing like Him: He is the All Hearing, the All Seeing. ¹²The keys of the heavens and the earth are His; He provides abundantly or sparingly for whoever He will; He has full knowledge of all things.

¹³In matters of faith, He has laid down for you [people] the same commandment that He gave Noah, which We have revealed to you [Muhammad] and which We enjoined on Abraham and Moses and Jesus: 'Uphold the faith and do not divide into factions within it'—what you [Prophet] call upon the idolaters to do is hard for them; God chooses whoever He pleases for Himself and guides towards Himself those who turn to Him. ¹⁴They divided, out of rivalry, only after knowledge had come to them, and, if it had not been for a decree already passed by your Lord to relieve them until an

appointed time, they would already have been judged. Those after them, who inherited the Scripture, are in disquieting doubt about it. ¹⁵So [Prophet] call people to that faith and follow the straight path as you have been commanded. Do not go by what they desire, but say, 'I believe in whatever Scripture God has sent down. I am commanded to bring justice between you. God is our Lord and your Lord—to us our deeds and to you yours, so let there be no argument between us and you—God will gather us together, and to Him we shall return.' ¹⁶As for those who argue about God after He has been acknowledged, their argument has no weight with their Lord: anger will fall upon them and agonizing torment awaits them. ¹⁷It is God who has sent down the Scripture with Truth and the Balance.^a How can you tell? The Last Hour may well be near: ¹⁸those who do not believe in it seek to hasten it, but the believers stand in awe of it. They know it to be the Truth; those who argue about the Hour are far, far astray.

¹⁹God is most subtle towards His creatures; He provides [bountifully] for whoever He will; He is the Powerful, the Almighty. ²⁰If anyone desires a harvest in the life to come, We shall increase it for him; if anyone desires a harvest in this world, We shall give him a share of it, but in the Hereafter he will have no share. ²¹How can they believe in others who ordain for them things which God has not sanctioned in the practice of their faith? If it were not for God's decree concerning the final Decision, judgement would already have been made between them. The evildoers will have a grievous

punishment— ²²you will see them fearful because of what they have done: punishment is bound to fall on them—but those who believe and do good deeds will be in the lush meadows of the Gardens. They will have whatever they wish from their Lord: this is the great bounty; ²³it is of this that God gives good news to His servants who believe and do good deeds.

Say [Prophet], ‘I ask no reward from you for this, only the affection due to kin.’^a If anyone does good, We shall increase it for him; God is most forgiving and most appreciative. ²⁴How can they say, ‘He has invented a lie about God’? If God so willed, He could seal your heart and blot out lies: God confirms the Truth with His words. He has full knowledge of what is in the heart— ²⁵it is He who accepts repentance from His servants and pardons bad deeds— He knows everything you do. ²⁶He responds to those who believe and do good deeds, and gives them more of His bounty; agonizing torment awaits the disbelievers. ²⁷If God were to grant His plentiful provision to [all] His creatures, they would act insolently on earth, but He sends down in due measure whatever He will, for He is well aware of His servants and watchful over them: ²⁸it is He who sends relief through rain after they have lost hope, and spreads His mercy far and wide. He is the Protector, Worthy of All Praise.

²⁹Among His signs is the creation of the heavens and earth and all the living creatures He has scattered throughout them: He has the power to gather them all together whenever He will. ³⁰Whatever misfortune befalls you [people], it is because of what your own

hands have done—God forgives much— ³¹you cannot escape Him anywhere on earth: you have no protector or helper other than God. ³²Among His signs are the ships, sailing like floating mountains: ³³if He willed, He could bring the wind to a standstill and they would lie motionless on the surface of the sea—there truly are signs in this for anyone who is steadfast and thankful— ³⁴or He could cause them to be wrecked on account of what their passengers have done—God pardons much— ³⁵to let those who argue about Our messages know that there is no escape for them.

³⁶What you have been given is only the fleeting enjoyment of this world. Far better and more lasting is what God will give to those who believe and trust in their Lord; ³⁷who shun great sins and gross indecencies; who forgive when they are angry; ³⁸respond to their Lord; keep up the prayer; conduct their affairs by mutual consultation; give to others out of what We have provided for them; ³⁹and defend themselves when they are oppressed. ⁴⁰Let harm be requited by an equal harm, though anyone who forgives and puts things right will have his reward from God Himself—He does not like those who do wrong. ⁴¹There is no cause to act against anyone who defends himself after being wronged, ⁴²but there is cause to act against those who oppress people and transgress in the land against all justice—they will have an agonizing torment— ⁴³though if a person is patient and forgives, this is one of the greatest things.

⁴⁴Anyone God allows to stray will have no one else to protect him: you [Prophet] will see the wrongdoers, when they face the

punishment, exclaiming, 'Is there any way of going back?' ⁴⁵You will see them exposed to the Fire, abject in humiliation, glancing furtively, while those who believed exclaim, 'The losers are the ones who have lost themselves and their people on the Day of Resurrection.' Truly the evildoers will remain in lasting torment; ⁴⁶they will have no allies to help them against God. There is no way for those God allows to stray.

⁴⁷So [people] respond to your Lord before there comes a Day that cannot, against God's will, be averted—you will have no refuge on that Day, and no possibility of denying [your sins]. If they still turn away [remember that] ⁴⁸We have not sent you [Prophet] to be their guardian: your only duty is to deliver the message. When We give man a taste of Our mercy, he rejoices in it, but if some harm befalls him on account of what he has done with his own hands, then he is ungrateful. ⁴⁹God has control of the heavens and the earth; He creates whatever He will—He grants female offspring to whoever He will, ⁵⁰male to whoever He will, or both male and female, and He makes whoever He will barren: He is all knowing and all powerful.

⁵¹It is not granted to any mortal that God should speak to him except through revelation or from behind a veil, or by sending a messenger to reveal by His command what He will: He is exalted and wise. ⁵²So We have revealed a spirit to you [Prophet] by Our command: you knew neither the Scripture nor the faith, but We made it [a](#) light, guiding with it whoever We will of Our servants. You give guidance to the straight path, ⁵³the path of God, to whom

belongs all that is in the heavens and earth: truly everything will return to God.

^a Literally 'the mother of cities', Mecca.

^a The balance of justice and of nature; cf. verse 27.

^a Or 'I only do this out of affection for you as kin!'

^a The Scripture or the Qur'an.

43. ORNAMENTS OF GOLD

A Meccan sura named after the gold ornaments mentioned in verse 35, and alluded to again in verse 53: in both instances God is refuting the claim of the disbelievers that a true prophet would be rich. The fact that the angels are not God's daughters but His obedient servants is emphasized again and again (cf. verses 15–20, 60). Similarly, the idea that Jesus could be the son of God is clearly denied (verses 57–9).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Ha Mim*

²By the Scripture that makes [things] clear, ³We have made it a Qur'an in Arabic so that you [people] may understand. ⁴In the Source of Scripture^a kept with Us, it is truly exalted and authoritative.

⁵Should We ignore you and turn this revelation away from you because you are insolent people? ⁶We have sent many a prophet to earlier people ⁷and they mocked every one of them, ⁸so We have destroyed mightier people than [the disbelievers of Mecca] and their example has gone down in history. ⁹If you [Prophet] ask them, 'Who created the heavens and earth?' they are sure to say, 'They were created by the Almighty, the All Knowing.' ¹⁰It is He who

smoothed out the earth for you and traced out routes on it for you to find your way, ¹¹who sends water down from the sky in due measure—We resurrect dead land with it, and likewise you will be resurrected from the grave— ¹²who created every kind of thing, who gave you ships and animals to ride on ¹³so that you may remember your Lord's grace when you are seated on them and say, 'Glory be to Him who has given us control over this; we could not have done it by ourselves. ¹⁴Truly it is to our Lord that we are returning.'

¹⁵Yet they assign some of His own servants to Him as offspring!^b Man is clearly ungrateful! ¹⁶Has He taken daughters for Himself and favoured you with sons? ¹⁷When one of them is given news of the birth of a daughter, such as he so readily ascribes to the Lord of Mercy, his face grows dark and he is filled with gloom: ¹⁸'Someone who is brought up amongst trinkets, who cannot put together a clear argument?'^a ¹⁹They consider the angels—God's servants—to be female. Did they witness their creation? Their claim will be put on record and they will be questioned about it.

²⁰They say, 'If the Lord of Mercy had willed it, we would not have worshipped them,' but they do not know this—they are only guessing— ²¹or have We perhaps given them a book before this one, to which they hold fast? ²²No indeed! They say, 'We saw our fathers following this tradition; we are guided by their footsteps.'^c ²³Whenever We sent a messenger before you [Muhammad] to warn a township, those corrupted by wealth said, in the same way, 'We

saw our fathers following this tradition; we are only following in their footsteps.’ ²⁴The messenger said, ‘Even though I bring you a truer religion than what you saw your fathers following?’ and they replied, ‘But we do not believe the message you bring.’ ²⁵We punished them: think about how those who rejected the Truth met their end. ²⁶Abraham said to his father and his people, ‘I renounce what you worship. ²⁷I worship only Him who created me, and it is He who will guide me,’ ²⁸and he bequeathed these words to his descendants so that they might return [to God].

²⁹I have let these people and their fathers enjoy long lives, and now I have given them the Truth and a messenger to make things clear— ³⁰yet when the Truth came to them, they said, ‘This is sorcery. We do not believe in it,’ ³¹and they said, ‘Why was this Qur’an not sent down to a powerful [wealthy] man, from either of the two cities?’^b ³²Are they the ones who share out your Lord’s grace? We are the ones who give them their share of livelihood in this world and We have raised some of them above others in rank, so that some may take others into service: your Lord’s grace is better than anything they accumulate. ³³If it were not that people might have become one body [of disbelievers], We could have given everyone who disbelieves in the Lord of Mercy houses with roofs of silver, sweeping staircases to ascend, ³⁴massive gates, couches to sit on, ³⁵and golden ornaments. All of these are mere enjoyments of this life; your Lord reserves the next life for those who take heed of Him. ³⁶We assign an evil one as a comrade for whoever turns away

from the revelations of the Lord of Mercy: ³⁷evil ones bar people from the right path, even though they may think they are well guided. ³⁸When such a person comes to Us, he will say [to his comrade], ‘If only you had been as far away from me as east is from west. What an evil comrade!’ ³⁹[It will be said to them], ‘You have done wrong. Having partners in punishment will not console you today.’

⁴⁰Can you [Prophet] make the deaf hear? Or guide either the blind or those who are in gross error? ⁴¹Either We shall take you away and punish them—indeed We will— ⁴²or We shall let you witness the punishment We threatened them with; We have full power over them. ⁴³Hold fast to what has been revealed to you—you truly are on the right path— ⁴⁴for it is a reminder^a for you and your people: you will all be questioned. ⁴⁵Ask the prophets We sent before you: ‘Did We ever appoint any gods to be worshipped besides the Lord of Mercy?’

⁴⁶We sent Moses to Pharaoh and his courtiers and he said, ‘I am truly a messenger from the Lord of the Worlds,’ ⁴⁷but when he presented Our signs to them, they laughed, ⁴⁸even though each sign We showed them was greater than the previous one. We inflicted torment on them so that they might return to the right path. ⁴⁹They said, ‘Sorcerer, call on your Lord for us, by virtue of His pledge to you: we shall certainly accept guidance,’ ⁵⁰but as soon as We relieved their torment they broke their word. ⁵¹Pharaoh proclaimed to his people, ‘My people, is the Kingdom of Egypt not mine? And

these rivers that flow at my feet, are they not mine? Do you not see?
⁵²Am I not better than this contemptible wretch who can scarcely express himself? ⁵³Why has he not been given any gold bracelets? Why have no angels come to accompany him?' ⁵⁴In this way he moved his people to accept and they obeyed him—they were perverse people. ⁵⁵When they provoked Us, We punished and drowned them all: ⁵⁶We made them a lesson and an example for later people.

⁵⁷When the son of Mary is cited as an example, your people [Prophet] laugh and jeer, ⁵⁸saying, 'Are our gods ^bbetter or him?'—they cite him only to challenge you: they are a contentious people—⁵⁹but he is only a servant We favoured and made an example for the Children of Israel: ⁶⁰if it had been Our will, We could have made you angels, ^asucceeding one another on earth.

⁶¹This [Qur'an] is knowledge for the Hour: ^bdo not doubt it. Follow Me for this is the right path; ⁶²do not let Satan hinder you, for he is your sworn enemy. ⁶³When Jesus came with clear signs he said, 'I have brought you wisdom; I have come to clear up some of your differences for you. Be mindful of God and obey me: ⁶⁴God is my Lord and your Lord. Serve Him: this is the straight path.' ⁶⁵Yet still the different factions among them disagreed—woe to the evildoers: they will suffer the torment of a grievous day!— ⁶⁶what are they waiting for but the Hour, which will come upon them suddenly and take them unawares? ⁶⁷On that Day, friends will become each other's enemies. Not so the righteous— ⁶⁸My servants,

there is no fear for you today, nor shall you grieve’— ⁶⁹those who believed in Our revelations and devoted themselves to Us. ⁷⁰‘Enter Paradise, you and your spouses: you will be filled with joy.’ ⁷¹Dishes and goblets of gold will be passed around them with all that their souls desire and their eyes delight in. ‘There you will remain:’⁷²this is the Garden you are given as your own, because of what you used to do, ⁷³and there is abundant fruit in it for you to eat.’ ⁷⁴But the evildoers will remain in Hell’s torment, ⁷⁵from which there is no relief: they will remain in utter despair. ⁷⁶We never wronged them; they were the ones who did wrong. ⁷⁷They will cry, ‘Malik,^c if only your Lord would finish us off,’ but he will answer, ‘No! You are here to stay.’ ⁷⁸We have brought you the Truth but most of you despise it.

⁷⁹Have these disbelievers thought up some scheme? We too have been scheming. ⁸⁰Do they think We cannot hear their secret talk and their private counsel? Yes we can: Our messengers are at their sides, recording everything.

⁸¹Say [Prophet], ‘If the Lord of Mercy [truly] had offspring I would be the first to worship [them],^d but— ⁸²exalted be the Lord of the heavens and earth, the Lord of the Throne—He is far above their false descriptions.’ ⁸³Leave them to wade in deeper and play about, until they face the Day they have been promised. ⁸⁴It is He who is God in heaven and God on earth; He is the All Wise, the All Knowing; ⁸⁵Exalted is He who has control of the heavens and earth and everything between them; He has knowledge of the Hour; you

will all be returned to Him. ⁸⁶Those gods they invoke besides Him have no power of intercession, unlike those^a who bore witness to the truth and recognized it. ⁸⁷If you [Prophet] ask them who created them they are sure to say, ‘God,’ so why are they so deluded? ⁸⁸[We know the Prophet’s] words, ‘My Lord, truly these are people who do not believe,’ ⁸⁹so turn away from them and say, ‘Peace’: they will come to know.

^a Literally ‘mother of Scripture’, identified with the ‘Preserved Tablet’. Cf. 13: 39; 85: 22.

^b The Meccan pagans considered the angels to be daughters of God, yet they were dismissive of their own daughters.

^a This was the pre-Islamic opinion. One poet boasted that he was inspired by a male, rather than a female, *shaytan*.

^b Mecca or Ta’if, the two main cities of the region.

^a *Dhikr* can mean ‘renown’ or ‘reminder’:

^b The angels, whom they worshipped as the daughters of God and superior to Jesus, whom they considered to be a god worshipped by Christians as the Son of God.

^a Just as God was able to create Jesus without a father.

^b Alternatively, the pronoun *hu* can also be seen to refer to Jesus: ‘[Jesus] gives knowledge of the Hour’.

^c The angel in charge of Hell.

^d Another interpretation is ‘If the Lord of Mercy had a son I would be the first to worship him’ (Razi).

^a Those who have God’s permission. Cf. 20: 109.

44. SMOKE

A Meccan sura that takes its title from verse 10, which describes a smoke-filled day, taken by many to refer to the Day of judgement. The sura highlights the mercy that is the Qur'an, addresses the obduracy of the powerful and wealthy oppressors, and draws comparisons between the people of Pharaoh, Tubba', and the Meccans. The people of Paradise will enjoy heavenly bliss while those who were mighty in this world will suffer the torments of Hell.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Ha Mim*

²By the Scripture that makes [things] clear, ³truly We sent it down on a blessed night—We have always sent warnings— ⁴a night when every matter of wisdom was made distinct ⁵at Our command—We have always sent messages— ⁶as a mercy [Prophet] from your Lord who sees and knows all, ⁷Lord of the heavens and earth and everything between—if only you people were firm believers—⁸there is no god but Him: He gives life and death—He is your Lord and the Lord of your forefathers— ⁹yet they are in doubt and take nothing seriously.^{[a](#)}

¹⁰[Prophet], watch out for the Day^b when the sky brings forth clouds of smoke for all to see. ¹¹It will envelop the people. They will cry, ‘This is a terrible torment! ¹²Lord relieve us from this torment! We believe!’ ¹³How will this [sudden] faith benefit them? When a prophet came to warn them plainly, ¹⁴they turned their backs on him, saying, ‘He is tutored! He is possessed!’ ¹⁵We shall hold the torment back for a while^c—you are sure to return [to Us]— ¹⁶and on the Day We seize [them] mightily We shall exact retribution.

¹⁷We tested the people of Pharaoh before them: a noble messenger was sent to them, ¹⁸saying, ‘Hand the servants of God over to me! I am a faithful messenger who has been sent to you. ¹⁹Do not consider yourselves to be above God! I come to you with clear authority. ²⁰I seek refuge in my Lord and yours against your insults!^a ²¹If you do not believe me, just let me be.’

²²[Moses] cried to his Lord, ‘These people are evildoers!’ ²³[God replied], ‘Escape in the night with My servants, for you are sure to be pursued. ²⁴Leave the sea behind you parted and their army will be drowned.’ ²⁵Many a garden and spring they left behind, ²⁶many a cornfield and noble building, ²⁷many a thing in which they had delighted: ²⁸We gave these to another people to inherit. ²⁹Neither heavens nor earth shed a tear for them, nor were they given any time. ³⁰We saved the Children of Israel from their degrading suffering ³¹at the hands of Pharaoh: he was a tyrant who exceeded all bounds. ³²We chose them knowingly above others: ³³We gave them revelations in which there was a clear test.

³⁴These people here^b assert, ³⁵‘There is nothing beyond our one death: we will not be resurrected. ³⁶Bring back our forefathers, if what you say is true.’ ³⁷Are they better than the people of Tubba’^c and those who flourished before them? We destroyed them all—they were guilty. ³⁸We were not playing a pointless game when We created the heavens and earth and everything in between; ³⁹We created them for a true purpose, but most people do not comprehend.

⁴⁰The Day of Decision is the time appointed for all; ⁴¹a Day when no friend can take another’s place. ⁴²No one will receive any help except for those to whom God shows mercy: He is the Mighty, the Merciful Lord. ⁴³The tree of Zaqqum ⁴⁴will be food for the sinners: ⁴⁵[hot] as molten metal, it boils in their bellies ⁴⁶like seething water. ⁴⁷‘Take him! Thrust him into the depths of Hell! ⁴⁸Pour over his head a torment of scalding water!’ ⁴⁹‘Taste this, you powerful, respected man! ⁵⁰This is what you doubted.’ ⁵¹But those mindful of God will be in a safe place ⁵²amid Gardens and springs, ⁵³clothed in silk and fine brocade, facing one another: ⁵⁴so it will be. We shall pair them with maidens with beautiful eyes. ⁵⁵Secure and contented, they will call for every kind of fruit. ⁵⁶After the one death they will taste death no more. God will guard them from the torment of Hell, ⁵⁷a bounty from your Lord. That is the supreme triumph.

⁵⁸We have made this Qur’an easy to understand—in your own language [Prophet]—so that they may take heed. ⁵⁹So wait; the

disbelievers too are waiting.

^a Literally ‘in doubt they play’.

^b Some interpret this as referring to an actual event that occurred in the lifetime of the Prophet—a drought and famine in Mecca during which hunger caused eyes to mist over when the sufferers looked at the sky—but it seems more likely to refer to the Day of judgement.

^c If this passage is taken to refer to the Day of Judgement, here the torment is relieved rather than held back, and the people return to disbelief rather than to God.

^a One of the meanings of *rajama* is ‘abuse’ or ‘cast aspersions’; another is ‘to stone’; another is ‘to expel’.

^b The Meccans.

^c Honorific title of the King of Yemen given to a succession of powerful kings who ruled over southern Arabia in ancient times.

45. KNEELING

A Meccan sura that takes its title from verse 28, where the kneeling posture of all communities on the Day of Judgement is described. The sura addresses some of the arguments put forward by those sceptical of the truthfulness of the Qur'an. Emphasis is placed on the signs of God's existence discernible in nature, and on the painful punishment that awaits the doubters on the Day of Judgement. The misguided arrogance of the disbelievers (verses 8 and 31) is contrasted with God's true greatness (verse 37); references to God's wisdom and majesty open and close the sura.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Ha Mim*

²This Scripture is sent down from God, the Mighty, the Wise. ³There are signs in the heavens and the earth for those who believe: ⁴in the creation of you, in the creatures God scattered on earth, there are signs for people of sure faith; ⁵in the alternation of night and day, in the rain God provides, sending it down from the sky and reviving the dead earth with it, and in His shifting of the winds there are signs for those who use their reason. ⁶These are God's signs that We recount to you [Prophet, to show] the Truth.

If they deny God and His revelations, what message will they believe in? ⁷Woe to every lying sinful person ⁸who hears God's revelations being recited to him, yet persists in his arrogance as if he had never heard them—[Prophet] bring him news of a painful torment!— ⁹who, if he knows anything about Our revelations, ridicules it! Such people will have a humiliating torment: ¹⁰Hell [lurks] behind them and their gains will not benefit them, nor will those beings they took as protectors beside God—a tremendous torment awaits them. ¹¹This is true guidance; those who reject their Lord's revelations will have a woeful torment.

¹²It is God who made the sea for you—ships sail on it by His command so that you can seek His bounty and give Him thanks—¹³He has made what is in the heavens and the earth benefit to you, all as a gift from Him. There truly are signs in this for those who reflect.

¹⁴Tell the believers to forgive those who do not fear God's days [of punishment]^a—He will requite people for what they have done. ¹⁵Whoever does good benefits himself, and whoever does evil harms himself: you will all be returned to your Lord.

¹⁶We gave scripture, wisdom, and prophethood to the Children of Israel; We provided them with good things and favoured them above others; ¹⁷We gave them clear proof in matters [of religion]. They differed among themselves out of mutual rivalry, only after knowledge came to them: on the Day of Resurrection your Lord will judge between them regarding their differences. ¹⁸Now We have set

you [Muhammad] on a clear religious path, so follow it. Do not follow the desires of those who lack [true] knowledge— ¹⁹they cannot help you against God in any way. Wrongdoers only have each other to protect them; the righteous have God Himself as their protector. ²⁰This [revelation] is a means of insight for people, a source of guidance and mercy for those of sure faith.

²¹Do those who commit evil deeds really think that We will deal with them in the same way as those who believe and do righteous deeds, that they will be alike in their living and their dying? How badly they judge! ²²God created the heavens and earth for a true purpose: to reward each soul according to its deeds. They will not be wronged. ²³[Prophet], consider the one who has taken his own desire as a god, whom God allows to stray in the face of knowledge, sealing his ears and heart and covering his eyes—who can guide such a person after God [has done this]? Will you [people] not take heed?

²⁴They say, ‘There is only our life in this world: we die, we live, nothing but time destroys us.’ They have no knowledge of this; they only follow guesswork. Their only argument, ²⁵when Our clear revelations are recited to them, is to say, ‘Bring back our forefathers if what you say is true.’ ²⁶[Prophet], say, ‘It is God who gives you life, then causes you to die, and then He gathers you all to the Day of Resurrection of which there is no doubt, though most people do not comprehend.’

²⁷Control of everything in the heavens and the earth belongs to God. When the Hour comes, those who follow falsehood will be the losers on that Day. ²⁸You will see every community kneeling. Every community will be summoned to its record: ‘Today you will be repaid for what you did. ²⁹Here is Our record that tells the truth about you: We have been recording everything you do.’ ³⁰Those who believed and did good deeds will be admitted by their Lord into His mercy—that is the clearest triumph— ³¹but those who disbelieved [will be asked]: ‘When My revelations were recited to you, were you not arrogant and persistent in wicked deeds? ³²When it was said to you, “God’s promise is true: there is no doubt about the Hour,” did you not reply, “We know nothing of the Hour. This is only conjecture in our opinion. We are not convinced”?’

³³The evil of their actions will [then] become clear to them. The punishment they mocked will engulf them. ³⁴It will be said, ‘Today We shall ignore you just as you ignored your appointment with this Day. The Fire will be your home and no one will help you, ³⁵because you received God’s revelations with ridicule and were deceived by worldly life.’ They will not be brought out of the Fire on that Day, nor will they be given the chance to make amends.

³⁶So praise be to God, Lord of the heavens and earth, Lord of the worlds. ³⁷True greatness in the heavens and the earth is rightfully His: He is the Mighty, the Wise.

^a ‘God’s days’ (plural) here suggests the days on which God delivers His punishment in this world, not the Day of Judgement (singular).

46. THE SAND DUNES

A Meccan sura. The title refers to the sand dunes mentioned in verse 21, where the people of 'Ad used to live, and where they were destroyed when they rejected the warning of their prophet. It reflects one of the major themes of this sura: the inescapable punishment that awaits those who deny the truth and the Resurrection. Emphasis is placed on the fact that communities more established than the Meccans' have been destroyed, and that even the jinn believe in the Qur'an before the disbelievers of Mecca do. Finally, the Prophet is encouraged to be steadfast and await God's judgement on the disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Ha Mim*

²This Scripture is sent down from God, the Almighty, the One who Decides. ³It was for a true purpose and a specific term that We created heaven and earth and everything in between, yet those who deny the truth ignore the warning they have been given. ⁴Say [Prophet], 'Consider those you pray to other than God. Show me! what part of the earth did they create? what share of the heavens do they own? Bring me a previous scripture or some vestige of divine knowledge, if what you say is true.' ⁵Who could be more wrong

than a person who calls on those other than God, those who will not answer him till the Day of Resurrection, those who are unaware of his prayers, ⁶those who, when all mankind is gathered, will become his enemies and disown his worship?

⁷When Our revelations are recited to them in all their clarity, the disbelievers say of the Truth that has reached them, 'This is clearly sorcery,' ⁸or they say, 'He has invented it himself.' Say [Prophet], 'If I have really invented it, there is nothing you can do to save me from God. He knows best what you say amongst yourselves about it; He is sufficient as a witness between me and you; He is the Most Forgiving, the Most Merciful.' ⁹Say, 'I am nothing new among God's messengers. I do not know what will be done with me or you; I only follow what is revealed to me; I only warn plainly.' ¹⁰Say, 'Have you thought: what if this Qur'an really is from God and you reject it? What if one of the Children of Israel testifies to its similarity [to earlier scripture] and believes in it, and yet you are too proud to [do the same]? God certainly does not guide evildoers.'

¹¹Those who disbelieve say of the believers, 'If there were any good in this Qur'an, they would not have believed in it before we did,' ¹²and, since they refuse to be guided by it, they say, 'This is ancient fiction.' ¹²Yet the scripture of Moses was revealed before it as a guide and a mercy, and this is a scripture confirming it in the Arabic language to warn those who do evil and bring good news for those who do good. ¹³For those who say, 'Our lord is God,' and then follow the straight path there is no fear, nor shall they grieve: ¹⁴they

are the people of Paradise, there to remain as a reward for what they were doing.

¹⁵We have commanded man to be good to his parents—his mother struggled to carry him and struggled to give birth to him; his bearing and weaning took a full thirty months—and When he has grown to manhood and reached the age of forty to say, ‘Lord, help me to be truly grateful for Your favours to me and to my parents; help me to do good work that pleases You; make my offspring good. I turn to You; I am one of those who devote themselves to You.’

¹⁶We accept from such people the best of what they do and We overlook their bad deeds. They will be among the people of Paradise—the true promise that has been given to them.

¹⁷But some say to their parents, ‘What? Are you really warning me that I shall be raised alive from my grave, when so many generations have already passed and gone before me?’ His parents implore God for help; they say, ‘Alas for you! Believe! God’s promise is true,’ but still he replies, ‘These are nothing but ancient fables.’

¹⁸The verdict has been passed on such people, in communities that went before them, jinn and human: they are lost. ¹⁹Everyone will be ranked according to their deeds and God will repay them in full for what they have done: they will not be wronged. ²⁰On the Day when those who deny the truth are brought before the Fire, it will be said to them, ‘You squandered the good things you were given in your earthly life, you took your fill of pleasure there, so on this Day a

punishment of shame is yours: you were arrogant on earth without any right, and exceeded all limits.'

²¹Mention [Hud] of the tribe of 'Ad: he warned his people among the sand dunes—other warners have come and gone both before and after him—'Worship no one but God: I fear for you, that you will be punished on a terrible Day,' ²²but they said, 'Have you come to turn us away from our gods? If what you say is true, bring down that punishment you threaten us with!' ²³He said, 'Only God knows when it will come: I simply convey to you the message I am sent with but I can see you are an insolent people.' ²⁴When they saw a huge cloud approaching their valley, they said, 'This cloud will give us rain!' 'No indeed! It is what you wanted to hasten: a [hurricane] wind bearing a painful punishment ²⁵which will destroy everything by its Lord's command.' In the morning there was nothing to see except their [ruined] dwellings: this is how We repay the guilty.

²⁶We had established them in a way we have not established you [people of Mecca]; We gave them hearing, sight, and hearts, yet their hearing, sight, and hearts were of no use to them, since they denied God's revelations. They were overwhelmed by the punishment they had mocked. ²⁷We have also destroyed other communities that once flourished around you—We had given them various signs so that they might return to the right way— ²⁸so why did their gods not help them, those they set up as gods besides God to bring them nearer to Him? No indeed! They failed them utterly: it was all a lie of their own making.

²⁹We sent a group of jinn to you [Prophet] to listen to the Qur'an. When they heard it, they said to one another, 'Be quiet!' Then when it was finished they turned to their community and gave them warning. ³⁰They said, 'Our people, we have been listening to a Scripture that came after Moses, confirming previous scriptures, giving guidance to the truth and the straight path. ³¹Our people, respond to the one who calls you to God. Believe in Him: He will forgive you your sins and protect you from a painful torment.'
³²Those who fail to respond to God's call cannot escape God's power anywhere on earth, nor will they have any protector against Him: such people have clearly gone far astray.

³³Do the disbelievers not understand that God, who created the heavens and earth and did not tire in doing so, has the power to bring the dead back to life? Yes indeed! He has power over everything. ³⁴On the Day the disbelievers are brought before Hell [it will be said to them], 'Is this not real?' 'Yes, by our Lord,' they will reply and He will say, 'Then taste the punishment for having denied the truth.'

³⁵Be steadfast [Muhammad], like those messengers of firm resolve. [a](#) Do not seek to hasten the punishment for the disbelievers: on the Day they see what they had been warned about, it will seem to them that they lingered no more than a single hour of a single day [in this life]. This is a warning. Shall any be destroyed except the defiant?

^a The disbelievers had particular difficulty in accepting the fact that some of those who believed in Islam were people they considered to be humble riff-raff.

^a Noah, Abraham, Moses, Jesus, and Muhammad are traditionally termed 'the messengers of firm resolve' for their tenacity in preaching God's message.

47. MUHAMMAD

A Medinan sura that deals with issues of war, those who try to prevent people accepting Islam and the carrying out of God's commands (a common theme in the Medinan suras), and the fate of the hypocrites. It specifically mentions the iniquity of those who expelled the Prophet from Mecca, it describes the futility of the disbelievers' attempts to oppose God and His Prophet, and it urges the Muslims to obey God in all matters, lest their good deeds come to nothing on the Day of Judgement like those of the disbelievers and hypocrites. It takes its title from the mention of Muhammad's name in verse 2.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹God will bring to nothing the deeds of those who disbelieve and bar others from the way of God, ²but He will overlook the faults of those who have faith, do good deeds, and believe in what has been sent down to Muhammad—the truth from their Lord—and He will put their hearts at rest. ³This is because the disbelievers follow falsehood, while the believers follow the truth from their Lord. In this way God shows people their true type.

⁴When you meet the disbelievers in battle, strike them in the neck, and once they are defeated, bind any captives firmly—later

you can release them by grace^a or by ransom—until the toils of war have ended. That [is the way]! God could have defeated them Himself if He had willed, but His purpose is to test some of you by means of others. He will not let the deeds of those who are killed for His cause come to nothing; ⁵He will guide them and put their hearts at rest; ⁶He will admit them into the Garden He has already made known to them. ⁷You who believe! If you help God, He will help you and make you stand firm.

⁸As for the disbelievers, how wretched will be their state! God has brought their deeds to nothing. ⁹It is because they hate what God has sent down that He has caused their deeds to go to waste. ¹⁰Have they not travelled the land and seen how those before them met their end? God destroyed them utterly: a similar fate awaits the disbelievers. ¹¹That is because God protects the believers while the disbelievers have no one to protect them: ¹²God will admit those who believe and do good deeds to Gardens graced with flowing streams; the disbelievers may take their fill of pleasure in this world, and eat as cattle do, but the Fire will be their home. ¹³We have destroyed many a town stronger than your own [Prophet]—the town which [chose to] expel you—and they had no one to help them.

¹⁴Can those who follow clear proof from their Lord be compared to those whose foul deeds are made to seem alluring to them, those who follow their own desires? ¹⁵Here is a picture of the Garden promised to the pious: rivers of water forever pure, rivers of milk

forever fresh, rivers of wine, a delight for those who drink, rivers of honey clarified and pure, [all] flow in it; there they will find fruit of every kind; and they will find forgiveness from their Lord. How can this be compared to the fate of those stuck in the Fire, given boiling water to drink that tears their bowels?

¹⁶Some of these people listen to you [Prophet], but, once they leave your presence, they sneer at those who have been given knowledge, saying, ‘What was that he just said?’ These are the ones whose hearts God has sealed, those who follow their own desires. ¹⁷But God has increased the guidance of those who follow the right path, and given them their awareness [of Him]. ¹⁸What are the disbelievers waiting for, other than the Hour which will come upon them unawares? Its signs are already here, but once the Hour has actually arrived, what use will it be then to take heed? ¹⁹So [Prophet], bear in mind^a that there is no god but God, and ask forgiveness for your sins and for believing men and women. God knows whenever any of you move, and whenever any of you stay still.

²⁰Those who believe ask why no sura [about fighting] has been sent down. Yet when a decisive sura that mentions fighting is sent down, you can see the sick at heart looking at you [Prophet] and visibly fainting at the prospect of death—better for them ²¹would be obedience and fitting words; it would also be better for them to God when the decision to fight has been made. ²²‘If you turn away now, could it be that you will go on to spread corruption all over the land

and break your ties of kinship?’^b ²³These are the ones God has rejected, making their ears deaf and their eyes blind. ²⁴Will they not contemplate the Qur’an? Do they have locks on their hearts? ²⁵Those who turn on their heels after being shown guidance are duped and tempted by Satan; ²⁶they say to those who hate what God has sent down, ‘We will obey you in some matters’^a—God knows their secret schemes.

²⁷How will they feel when the angels take them in death and beating their faces and their backs ²⁸because they practised things that incurred God’s wrath, and disdained to please Him? He makes their deeds go to waste.

²⁹Do the corrupt at heart assume that God will not expose their malice? ³⁰We could even point them out to you [Prophet] if We wished, and then you could identify them by their marks, but you will know them anyway by the tone of their speech. God knows everything you [people] do. ³¹We shall test you to see which of you strive your hardest and are steadfast; We shall test the sincerity of your assertions. ³²Those who disbelieve, bar others from God’s path, and oppose the Messenger when they have been shown guidance, do not harm God in any way. He will make their deeds go to waste—³³believers, obey God and the Messenger: do not let your deeds go to waste—³⁴God will not forgive those who disbelieve, bar others from God’s path, and die as disbelievers.

³⁵So [believers] do not lose heart and cry out for peace. It is you who have the upper hand: God is with you. He will not begrudge

you the reward for your [good] deeds: ³⁶the life of this world is only a game, a pastime, but if you believe and are mindful of God, He will recompense you. He does not ask you to give up [all] your possessions— ³⁷you would be grudging if He were to ask you and press you for them, and He would bring your ill-will to light— ³⁸though now you are called upon to give [a little] for the sake of God, some of you are grudging. Whoever is grudging is so only towards himself: God has no needs and you are the needy ones. He will substitute other people for you if you turn away, and they will not be like you.

^a Commentators highlight the fact that ‘by grace’ is the first of the two options given here, concluding that this is the preferred or recommended course of action.

^a Literally ‘know’.

^b A reference to the pretext given, by some who refused to fight, that fighting breaks ties of kinship.

^a For instance, they will agree that Muhammad is not a prophet but will not agree to idol worship or denial of the Resurrection (Razi).

48. TRIUMPH

A Medinan sura that takes its title from verse 1 and makes reference to the occasion when the Prophet had a vision that he and his followers would be performing pilgrimage to Mecca (verse 27). They set out, but the Meccans decided to bar them at Hudaybiyya from reaching the town and sent emissaries to have discussions with the Prophet. In the end the Prophet agreed a treaty that he and the believers would not enter Mecca that year, but would do so the next year. Seeing the long-term significance of this treaty, in the interests of peace he agreed to a truce of ten years during which time, if any Meccan went over to his side, he would return him to the Meccans, but if any of his people went over to the Meccans, they would not return them. Throughout the sura the Prophet is assured that this treaty that God has given him is a great breakthrough (cf verses 1–3, 18–21, 27). The believers are reassured that their self-restraint and obedience to the Prophet were inspired by God (verses 4–5, 24–6). The sura condemns both the hypocrites in Medina (verse 6) and the idolaters of Mecca (verses 6 and 26) and closes by praising the believers (verse 29).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Truly We have opened up a path to clear triumph for you [Prophet], ²so that God may forgive you your past and future sins, complete His grace upon you, guide you to a straight path, ³and help you mightily. ⁴It was He who made His tranquillity descend into the hearts of the believers,^a to add faith to their faith—the forces of the heavens and earth belong to God; He is all knowing and all wise— ⁵so as to admit believing men and women into Gardens graced with flowing streams, there to remain, absolving their bad deeds—a great triumph in God’s eyes— ⁶and to torment the hypocritical and idolatrous men and women who harbour evil thoughts about God^b—it is they who will be encircled by evil!—who carry the burden of God’s anger, whom God has rejected and for whom He has prepared Hell, an evil destination! ⁷The forces of heaven and earth belong to God; He is almighty and all wise. ⁸We have sent you [Prophet] to bring good news and to give warning, ⁹so that you [people] may believe in God and His Messenger, support Him, honour Him, and praise Him morning and evening.

¹⁰Those who pledge loyalty to you [Prophet] are actually pledging loyalty to God Himself—God’s hand is placed on theirs^a—and anyone who breaks his pledge does so to his own detriment: God will give a great reward to the one who fulfils his pledge to Him. ¹¹The desert Arabs who stayed behind will say to you, ‘We were busy with our property and our families: ask forgiveness for us,’ but they say with their tongues what is not in their hearts. Say, ‘Whether it is God’s will to do you harm or good, who can intervene

for you?’ No! God is fully aware of everything you [people] do.
¹²No! You thought that the Messenger and the believers would never return to their families and this thought warmed your hearts. Your thoughts are evil, for you are corrupt people: ¹³We have prepared a blazing Fire for those who do not believe in God and His Messenger. ¹⁴Control of the heavens and earth belongs to God and He forgives whoever He will and punishes whoever He will: God is most forgiving and merciful.

¹⁵When you [believers] set off for somewhere that promises war gains, those who [previously] stayed behind will say, ‘Let us come with you.’ They want to change God’s words, but tell them [Prophet], ‘You may not come with us: God has said this before.’ They will reply, ‘You begrudge us out of jealousy.’ How little they understand!

¹⁶Tell the desert Arabs who stayed behind, ‘You will be called to face a people of great might in war and to fight them, unless they surrender: if you obey, God will reward you well, but if you turn away, as you have done before, He will punish you heavily— ¹⁷the blind, the lame, and the sick will not be blamed.’ God will admit anyone who obeys Him and His Messenger to Gardens graced with flowing streams; He will painfully punish anyone who turns away.

¹⁸God was pleased with the believers when they swore allegiance to you [Prophet] under the tree: He knew what was in their hearts and so He sent tranquillity down to them and rewarded them with a speedy triumph ¹⁹and with many future gains. God is mighty and

wise. ²⁰He has promised you [people] many future gains: He has hastened this gain for you. He has held back the hands of hostile people from you as a sign for the faithful and He will guide you to a straight path. ²¹There are many other gains [to come], over which you have no power. God has full control over them: God has power over all things.

²²If the disbelievers had fought against you, they would have taken flight and found no one to protect or support them: ²³such was God's practice in the past and you will find no change in God's practices. ²⁴In the valley of Mecca it was He who held their hands back from you and your hands back from them after He gave you the advantage over them^a—God sees all that you do. ²⁵They were the ones who disbelieved, who barred you from the Sacred Mosque, and who prevented the offering from reaching its place of sacrifice. If there had not been among them, unknown to you, believing men and women whom you would have trampled underfoot, inadvertently incurring guilt on their account—God brings whoever He will into His mercy—if the [believers] had been clearly separated, We would have inflicted a painful punishment on the disbelievers. ²⁶While the disbelievers had stirred up fury in their hearts—the fury of ignorance—God sent His tranquillity down on to His Messenger and the believers and made binding on them [their] promise to obey God,^b for that was more appropriate and fitting for them. God has full knowledge of all things.

²⁷God has truly fulfilled His Messenger's vision: 'God willing, you will most certainly enter the Sacred Mosque in safety, shaven-headed or with cropped hair,^c without fear!'—God knew what you did not—and He has granted you a nearer triumph. ²⁸It was He who sent His Messenger, with guidance and the religion of Truth, to show that it is above all [other] religions. God suffices as a witness: ²⁹Muhammad is the Messenger of God.

Those who follow him are firm against the disbelievers and tender towards each other. You see them kneeling and prostrating, seeking God's bounty and His good pleasure: on their faces they bear the marks of their prostrations. This is how they are pictured in the Torah and the Gospel: like a seed that puts forth its shoot, becomes strong, grows thick, and rises on its stem to the delight of its sowers. So God infuriates the disbelievers through them; God promises forgiveness and a great reward to those who believe and do righteous deeds.

^a When they pledged to accept the Prophet's decision. See verse 18.

^b See verse 12.

^a Loyalty was pledged by everybody placing their right hands on top of the Prophet's.

^a A detachment of eighty Meccan fighters attacked the Prophet's camp but were captured. The Prophet released them after the treaty was signed.

^b The promise they made under the tree at Hudaibiyya (see verse 18).

^c These are some of the final rites of pilgrimage.

49. THE PRIVATE ROOMS

This Medinan sura takes its title from the reference to the Prophet's private rooms in verse 4. It guides the believers on how to behave with proper respect towards their leader (verses 1–5), and with mutual respect and trust towards each other (verses 9–12). The sura stresses the unity of mankind and God's intention that people should live together in harmony (verse 13). It criticizes the desert Arabs for their presumptuous attitude to their faith and to God (verses 14–18).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Believers, do not push yourselves forward in the presence of God and His Messenger—be mindful of God: He hears and knows all—
²believers, do not raise your voices above the Prophet's, do not raise your voice when speaking to him as you do to one another, or your [good] deeds may be cancelled out without you knowing. ³It is those who lower their voices in the presence of God's Messenger whose hearts God has proved to be aware—they will have forgiveness, and a great reward—
⁴but most of those who shout to you [Prophet] from outside your private rooms lack understanding.
⁵It would have been better for them if they had waited patiently for you to come out to them but God is all forgiving and merciful.

⁶Believers, if a troublemaker brings you news, check it first, in case you wrong others unwittingly and later regret what you have done, ⁷and be aware that it is God's Messenger who is among you: if he obeyed you in many cases you would certainly suffer. God has endeared faith to you and made it beautiful to your hearts; He has made disbelief, mischief, and disobedience hateful to you. It is people like this who are rightly guided ⁸through God's favour and blessing: God is all knowing and all wise.

⁹If two groups of the believers fight, you [believers] should try to reconcile them; if one of them oppresses the other, fight the oppressors until they submit to God's command, then make a just and even-handed reconciliation between the two of them: God loves those who are even-handed. ¹⁰The believers are brothers, so make peace between your two brothers and be mindful of God, so that you may be given mercy.

¹¹Believers, no one group of men should jeer at another, who may after all be better than them; no one group of women should jeer at another, who may after all be better than them; do not speak ill of one another; do not use offensive nicknames for one another. How bad it is to be called a mischief-maker^a after accepting faith! Those who do not repent of this behaviour are evildoers. ¹²Believers, avoid making too many assumptions—some assumptions are sinful—and do not spy on one another or speak ill of people behind their backs: would any of you like to eat the flesh of your dead brother? No, you would hate it. So be mindful of God: God is ever relenting, most

merciful. ¹³People, We created you all from a single man and a single woman, and made you into races and tribes so that you should get to know one another.^b In God's eyes, the most honoured of you are the ones most mindful of Him: God is all knowing, all aware.^c

¹⁴The desert Arabs say, 'We have faith.' [Prophet], tell them, 'You do not have faith. What you should say instead is, "We have submitted," for faith has not yet entered your hearts.' If you obey God and His Messenger, He will not diminish any of your deeds: He is most forgiving and most merciful. ¹⁵The true believers are the ones who have faith in God and His Messenger and leave all doubt behind, the ones who have struggled with their possessions and their persons in God's way: they are the ones who are true. ¹⁶Say, 'Do you presume to teach God about your religion, when God knows everything in the heavens and earth, and He has full knowledge of all things?' ¹⁷They think they have done you [Prophet] a favour by submitting. Say, 'Do not consider your submission a favour to me; it is God who has done you a favour, by guiding you to faith, if you are truly sincere.' ¹⁸God knows the secrets of the heavens and earth: He sees everything you do.

^a Those who cause trouble by doing any of the above actions will have earned the name of 'mischief-maker' (Razi).

^b As relatives from the same origin.

^c Of people's true worth and the thoughts they harbour (see also 50: 16).

50. QAAF

A Meccan sura which deals predominantly with the Resurrection and the Day of Judgement. Reference is made to previous generations of disbelievers (verses 12–14), both to warn the disbelievers in Mecca and to reassure the Prophet. Creation is cited as an indication of God’s ability to bring the dead to life again (verses 3–11), and emphasis is placed on the powerlessness of man on the Day of Resurrection (verses 20–30). The sura both opens and closes with mention of the Qur’an.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Qaaf*

By the glorious Qur’an!^a ²But the disbelievers are amazed that a warner has come from among them and they say, ‘How strange! ³To come back [to life] after we have died and become dust? That is too far-fetched.’ ⁴We know very well what the earth takes away from them: We keep a comprehensive record. ⁵But the disbelievers deny the truth when it comes to them; they are in a state of confusion. ⁶Do they not see the sky above them—how We have built and adorned it, with no rifts in it; ⁷how We spread out the earth and put solid mountains on it, and caused every kind of joyous plant to grow in it, ⁸as a lesson and reminder for every servant who turns to God;

⁹and how We send blessed water down from the sky and grow with it gardens, the harvest grain, ¹⁰and tall palm trees laden with clusters of dates, ¹¹as a provision for everyone; how with water We give [new] life to a land that is dead? This is how the dead will emerge [from their graves]. ¹²The people of Noah disbelieved long before these disbelievers, as did the people of Rass, Thamud, ¹³‘Ad, Pharaoh, Lot, ¹⁴the Forest-Dwellers, Tubba’: all of these people disbelieved their messengers, and so My warning was realized.

¹⁵So were We incapable of the first creation? No indeed! Yet they doubt a second creation. ¹⁶We created man—We know what his soul whispers to him: We are closer to him than his jugular vein— ¹⁷with two receptors^a set to record, one on his right side and one on his left: ¹⁸he does not utter a single word without an ever-present watcher. ¹⁹The trance of death will bring the Truth with it: ‘This is what you tried to escape.’

²⁰The Trumpet will be sounded: ‘This is the Day [you were] warned of.’ ²¹Each person will arrive attended by an [angel] to drive him on and another to bear witness: ²²‘You paid no attention to this [Day]; but today We have removed your veil and your sight is sharp.’ ²³The person’s attendant will say, ‘Here is what I have prepared’— ²⁴‘Hurl^b every obstinate disbeliever into Hell, ²⁵everyone who hindered good, was aggressive, caused others to doubt, ²⁶and set up other gods alongside God. Hurl him into severe punishment!’— ²⁷and his [evil]^c companion will say, ‘Lord, I did not make him transgress; he had already gone far astray himself.’ ²⁸God

will say, 'Do not argue in My presence. I sent you a warning ²⁹and My word cannot be changed: I am not unjust to any creature.' ³⁰We shall say to Hell on that day, 'Are you full?' and it will reply, 'Are there no more?' ³¹But Paradise will be brought close to the righteous and will no longer be distant: ³²'This is what you were promised—this is for everyone who turned often to God and kept Him in mind, ³³who held the Most Gracious in awe, though He is unseen, who comes before Him with a heart turned to Him in devotion— ³⁴so enter it in peace. This is the Day of everlasting Life.' ³⁵They will have all that they wish for there, and We have more for them.

³⁶We have destroyed even mightier generations before these disbelievers, who travelled through [many] lands—was there any escape? ³⁷There truly is a reminder in this for whoever has a heart, whoever listens attentively. ³⁸We created the heavens, the earth, and everything between, in six Days without tiring. ³⁹So [Prophet], bear everything they say with patience; celebrate the praise of your Lord before the rising and setting of the sun; ⁴⁰proclaim His praise in the night and at the end of every prayer; ⁴¹listen out for the Day when the caller will call from a nearby place. ⁴²On the Day they hear the mighty blast in reality, that is the Day when they will come out [from their graves]. ⁴³It is We who give life and death; the final return will be to Us ⁴⁴on the Day when the earth will be split open, letting them rush out—that gathering will be easy for Us. ⁴⁵We know best what the disbelievers say. You [Prophet] are not there to

force them, so remind, with this Qur'an, those who fear My warning.

^a That which is sworn—that mankind will be raised from the dead—is omitted but is evident from the verses that follow (cf. 37: 1; 89: 1–4).

^a Usually taken to mean 'recording angels'.

^b This verb is in the dual, taken to be addressed either to both recording angels, or to two of the angels who guard Hell.

^c Cf. 4: 38; 41: 25.

^d Literally 'prostration', *sujud*. This is a figure of speech in which the part stands for the whole.

51. SCATTERING [WINDS].

A Meccan sura that gives several of the signs of nature as proof of the Resurrection, among them the scattering winds that give the sura its title (verse 1). The disbelievers are reminded of the fate that befell previous rebellious generations and the Prophet is urged to carry on reminding.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By those [winds] that scatter far and wide,^a ²and those that are heavily laden,^b ³that speed freely, ⁴that distribute [rain] as ordained! ⁵What you [people] are promised is true: ⁶the Judgement will come— ⁷by the sky with its pathways, ⁸you differ in what you say— ⁹those who turn away from it^c are [truly] deceived. ¹⁰Perish the liars, ¹¹those steeped in error and unaware! ¹²They ask, ‘When is this Judgement Day coming?’ ¹³On a Day when they will be punished by the Fire, ¹⁴‘Taste the punishment! This is what you wished to hasten.’ ¹⁵The righteous will be in Gardens with [flowing] springs. ¹⁶They will receive their Lord’s gifts because of the good they did before: ¹⁷sleeping only little at night, ¹⁸praying at dawn for God’s forgiveness, ¹⁹giving a rightful share of their wealth to the beggar and the deprived. ²⁰On earth there are signs for those with sure faith— ²¹and in yourselves too, do you not see?— ²²in the sky

is your sustenance and all that you are promised.^d ²³By the Lord of the heavens and earth! All this is as real as your speaking.

²⁴[Muhammad], have you heard the story of the honoured guests of Abraham? ²⁵They went in to see him and said, ‘Peace.’ ‘Peace,’ he said, [adding to himself] ‘These people are strangers.’ ²⁶He turned quickly to his household, brought out a fat calf, ²⁷and placed it before them. ‘Will you not eat?’ he said, ²⁸beginning to be afraid of them, but they said, ‘Do not be afraid.’ They gave him good news of a son who would be gifted with knowledge. ²⁹His wife then entered with a loud cry, struck her face,^e and said, ‘A barren old woman?’^u ³⁰but they said, ‘It will be so. This is what your Lord said, and He is the Wise, the All Knowing.’ ³¹Abraham said, ‘What is your errand, messengers?’ ³²They said, ‘We are sent to a people lost in sin, ³³to bring down rocks of clay, ³⁴marked by your Lord for those who exceed all bounds.’ ³⁵We brought out such believers as were there— ³⁶We found only one household devoted to God— ³⁷and left the town to be a sign for those who fear the painful punishment.

³⁸There is another sign in Moses: We sent him to Pharaoh with clear authority. ³⁹Pharaoh turned away with his supporters, saying, ‘This is a sorcerer, or maybe a madman,’ ⁴⁰so We seized him and his forces and threw them into the sea: he was to blame. ⁴¹There is another sign in the ‘Ad: We sent the life-destroying wind against them ⁴²and it reduced everything it came up against to shreds. ⁴³And also in the Thamud: it was said to them, ‘Make the most of your lives for a while,’ ⁴⁴but they rebelled against their Lord’s

command, so the blast took them. They looked on helplessly: ⁴⁵they could not even remain standing, nor could they find help. ⁴⁶Before that We destroyed the people of Noah. They were a truly sinful people!

⁴⁷We built the sky with Our power and made it vast, ⁴⁸We spread out the earth—how well We smoothed it out!— ⁴⁹and We created pairs of all things so that you [people] might take note. ⁵⁰[So, say to them, Prophet], ‘Quickly, turn to God—I am sent by Him to give you clear warning— ⁵¹and do not set up any other god alongside Him. I am sent by Him to give you clear warning!’ ⁵²Every previous people to whom a messenger was sent also said, ‘A sorcerer, or a madman!’ ⁵³Did they tell one another to do this? No! They are a people who exceed all bounds, ⁵⁴so ignore them [Prophet]—you are not to blame— ⁵⁵and go on reminding [people], it is good for those who believe to be reminded.

⁵⁶I created jinn and mankind only to worship Me: ⁵⁷I want no provision from them, nor do I want them to feed Me— ⁵⁸God is the Provider, the Lord of Power, the Ever Mighty. ⁵⁹The evildoers, like their predecessors, will have a share of torment—they need not ask Me to hasten it— ⁶⁰and woe betide the disbelievers on their promised Day.

^a See 15: 22; this is a benevolent scattering (unlike the one in 18: 45).

^b With rain.

^c Judgement.

^d The punishment and Final Judgement/Destiny/physical and spiritual sustenance.

^e In her incredulity and embarrassment.

^a See 11: 72.

52. THE MOUNTAIN

A Meccan sura which addresses many of the arguments put to the Prophet by the disbelievers of Mecca (verses 29–49). The bliss that will be enjoyed by the believers is contrasted to the torments of Hell, and the Prophet is urged to bide his time, to continue to deliver his message, and to wait with confidence for God’s judgement. God swears by, among other things, Mount Sinai, from which the sura takes its title, that the Day of Judgement is inevitable.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By the mountain,^a ²by a Scripture inscribed ³in unrolled parchment, ⁴by the much-visited House,^b ⁵by the raised canopy,^c ⁶by the ocean ever filled, ⁷[Prophet], your Lord’s punishment is coming — ⁸it cannot be put off— ⁹on the Day when the sky sways back and forth ¹⁰and the mountains float away.^d ¹¹Woe on that Day to those who deny the Truth, ¹²who amuse themselves with idle chatter: ¹³on that Day they will be thrust into the Fire of Hell. ¹⁴‘This is the Fire you used to deny. ¹⁵So is this sorcery? Do you still not see it? ¹⁶Burn in it—it makes no difference whether you bear it patiently or not—you are only being repaid for what you have done.’

¹⁷Those who were mindful of God are in Gardens and in bliss,
¹⁸rejoicing in their Lord's gifts: He has saved them from the torment
of the Blaze, ¹⁹'Eat and drink with healthy enjoyment as a reward
for what you have done.' ²⁰They are comfortably seated^e on couches
arranged in rows; We pair them with beautiful-eyed maidens; ²¹We
unite the believers with their offspring who followed them in faith—
We do not deny them any of the rewards for their deeds: each
person is in pledge for his own deeds— ²²We provide them with any
fruit or meat they desire. ²³They pass around a cup which does not
lead to any idle talk or sin. ²⁴Devoted youths like hidden pearls^f
wait on them. ²⁵They turn to one another and say, ²⁶'When we were
still with our families [on earth] we used to live in fear' ²⁷God has
been gracious to us and saved us from the torment of intense heat.
²⁸We used to pray to Him: He is the Good, the Merciful One.' ²⁹So
[Prophet] remind [people].

By the grace of your Lord [Prophet], you are neither oracle nor
madman. ³⁰If^g they say, 'He is only a poet: we shall await his fate,'
³¹say, 'Wait if you wish; I too am waiting'— ³²does their reason
really tell them to do this, or are they simply insolent people? ³³If
they say, 'He has made it up himself'—they certainly do not believe
— ³⁴let them produce one like it, if what they say is true. ³⁵Were
they created out of nothing? Were they the creators? ³⁶Did they
create the heavens and the earth? No! They do not have faith. ³⁷Do
they possess your Lord's treasures or have control over them? ³⁸Do
they have a ladder to climb, in order to eavesdrop [on Heaven's

secrets]? Let their eavesdropper produce clear proof. ³⁹Does God have daughters while you have sons?^{[b](#)} ⁴⁰Do you [Prophet] demand a payment from them that would burden them with debt? ⁴¹Do they have [access to] the unseen? Could they write it down? ⁴²Do they think they can ensnare you? It is the disbelievers who have been ensnared. ⁴³Do they really have another god besides God? God is far above anything they set alongside Him.

⁴⁴Even if they saw a piece of heaven falling down on them,^{[c](#)} they would say, ‘Just a heap of clouds,’ ⁴⁵so leave them, Prophet, until they face the Day when they will be thunderstruck, ⁴⁶the Day when their snares will be of no use to them, when they will get no help. ⁴⁷A nearer punishment awaits the evildoers, though most of them do not realize it. ⁴⁸Wait patiently [Prophet] for your Lord’s judgement: you are under Our watchful eye. Celebrate the praise of your Lord when you rise. ⁴⁹Glorify Him at night and at the fading of the stars.

^{[a](#)} Mount Sinai, see 95: 2; 23: 20.

^{[b](#)} Understood to refer to the Ka’ba in Mecca.

^{[c](#)} The sky.

^{[d](#)} See 27: 88.

^{[e](#)} *Ittaka’a* means ‘to sit, well supported’ (*al-Mu’jam al-Wasit*) (cf. 55: 54, 76).

^{[f](#)} The choicest pearls were kept hidden for their protection and only removed from safekeeping on very special occasions.

^{[a](#)} Eleven verses in this section begin with ‘or’, which is powerful in Arabic argumentation. The Qur’an surveys all their arguments, one by one, with equal emphasis. Thus it uses *am* (‘or’) which indicates equivalence in Arabic. We have omitted the conjunction.

^b This refers to the pagan belief that the angels were the daughters of God and to their habit of denigrating the birth of their own daughters.

^c The Meccans challenged the Prophet to bring the heavens down on them, if he were truly God's Messenger. Cf. 17: 92.

53. THE STAR

A Meccan sura that confirms the divine source of the Prophet's message and refers to his ascension to heaven during the Night Journey (verses 1–18). The sura refutes the claims of the disbelievers about the goddesses and the angels (verses 19–28), and the third paragraph lists several truths about God's power. The sura closes with a warning of the imminent Day of Judgement.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By the star when it sets!^a ²Your companion^b has not strayed; he is not deluded; ³he does not speak from his own desire. ⁴The Qur'an is nothing less than a revelation that is sent to him. ⁵It was taught to him by [an angel]^c with mighty powers ⁶and great strength, who stood ⁷on the highest horizon ⁸and then approached—coming down ⁹until he was two bow-lengths away or even closer— ¹⁰and revealed to God's servant what He revealed. ¹¹[The Prophet's] own heart did not distort what he saw. ¹²Are you going to dispute with him what he saw with his own eyes? ¹³A second time he saw him: ¹⁴by the lote tree beyond which none may pass^d ¹⁵near the Garden of Restfulness, ¹⁶when the tree was covered in nameless [splendour].^e

¹⁷His sight never wavered, nor was it too bold, ¹⁸and he saw some of the greatest signs of his Lord.

¹⁹[Disbelievers], consider al-Lat and al-‘Uzza, ²⁰and the third other one, Manat^f— ²¹are you to have the male and He the female? ²²That would be a most unjust distribution!^g— ²³these are nothing but names you have invented yourselves, you and your forefathers. God has sent no authority for them. These people merely follow guesswork and the whims of their souls, even though guidance has come to them from their Lord. ²⁴Is man to have everything he wishes for, ^a ²⁵when the present life and the life to come belong only to God? ²⁶There are many angels in heaven whose intercession will be of no use until God gives permission to those He will, whose words He will accept. ²⁷Those who deny the life to come give the angels female names. ²⁸They have no knowledge to base this on: they merely follow guesswork. Guesswork is of no value against the Truth. ²⁹So [Prophet] ignore those who turn away from Our revelation, who want only the life of this world. ³⁰Their knowledge does not go beyond that. Your Lord knows best who strays from His path and who follows guidance. ³¹Everything in the heavens and earth belongs to God. He will repay those who do evil according to their deeds, and reward, with what is best, those who do good, ³²As for those who avoid grave sins and foul acts, though they may commit small sins: your Lord is ample in forgiveness.^b He has been fully aware of you from the time He produced you from the earth

and from your hiding places in your mothers' wombs, so do not assert your own goodness:^c He knows best who is mindful of Him.

³³[Prophet], consider that man who turned away: ³⁴he only gave a little and then he stopped. ³⁵Does he have knowledge of the Unseen? so he can see [it]? ³⁶Has he not been told what was written in the Scriptures of Moses ³⁷and of Abraham, who fulfilled his duty: ³⁸that no soul shall bear the burden of another; ³⁹that man will only have what he has worked towards; ⁴⁰that his labour will be seen ⁴¹and that in the end he will be repaid in full for it; ⁴²that the final goal is your Lord; ⁴³that it is He who makes people laugh and weep; ⁴⁴that it is He who gives death and life; ⁴⁵that He Himself created the two sexes, male and female, ⁴⁶from an ejected drop of sperm; ⁴⁷that He will undertake the second Creation; ⁴⁸that it is He who gives wealth and possessions; ⁴⁹that He is the Lord of Sirius;^d ⁵⁰that it was He who destroyed, in their entirety, ancient 'Ad ⁵¹and Thamud, ⁵²and before them the people of Noah who were even more unjust and insolent; ⁵³that it was He who brought down the ruined cities ⁵⁴and covered them completely with whatever fell on them? ⁵⁵Which then of your Lord's blessings do you^e deny?

⁵⁶This is a warning just like the warnings sent in former times. ⁵⁷The imminent Hour draws near ⁵⁸and only God can disclose it. ⁵⁹Do you [people] marvel at this? ⁶⁰Why do you laugh instead of weeping? ⁶¹Why do you pay no heed? ⁶²Bow down before God and worship.

^a Some say Sirius, which the Meccans worshipped (cf. verses 49 and 6: 76–9).

^b Muhammad. This is addressed to the disbelievers.

^c This refers to the Angel Gabriel.

^d Cf. 56: 28.

^e Something unimaginable, indescribable.

^f Names of Arabian pagan goddesses.

^g Because the pagan Arabs regarded daughters as a humiliation, the Qur'an argues with them according to their own logic that it was particularly illogical of them to attribute daughters to God. See also 16: 57–62; 43: 16–20.

^a The disbelievers claimed that they worshipped their goddesses in order that these might intercede for them with God, or bring them closer to Him. Cf. 6: 94; 39: 3.

^b Cf. 4: 31.

^c Cf. 32: 10; 50: 4.

^d The star worshipped by the pagan Arabs.

^e The man who turned away (verse 33).

54. THE MOON

A Meccan sura dealing mainly with the punishment dealt out to previous generations of disbelievers. These are presented as a warning to the disbelievers of Mecca, with the refrain ‘Will anyone take heed?’ running throughout the sura. Finally the treatment of the disbelievers on the Day of Judgement is contrasted to the everlasting bliss the believers will enjoy. The title is taken from verse 1 and is a reference to the Day of Resurrection.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹The Hour draws near; the moon is split.^a

²Yet Whenever the disbelievers see a sign, they turn away and say, ‘Same old sorcery!’ ³They reject the truth and follow their own desires—everything is recorded^b— ⁴although warning tales that should have restrained them have come down to them— ⁵far-reaching wisdom—but these warnings do not help: ⁶so [Prophet] turn away from them. On the Day the Summoner will summon them to a horrific event, ⁷eyes downcast, they will come out of their graves like swarming locusts ⁸rushing towards the Summoner. The disbelievers will cry, ‘This is a stern day!’

⁹Before them the people of Noah rejected the truth: they rejected Our servant, saying, 'He is mad!' Noah was rebuked, ¹⁰and so he called upon his Lord, 'I am defeated: help me!' ¹¹So We opened the gates of the sky with torrential water, ¹²burst the earth with gushing springs: the waters met for a preordained purpose. ¹³We carried him along on a vessel of planks and nails^c ¹⁴that floated under Our watchful eye, a reward for the one who had been rejected. ¹⁵We have left this^d as a sign: will anyone take heed? ¹⁶How [terrible] My was punishment and [the fulfilment of] My warnings! ¹⁷We have made it easy to learn lessons from the Qur'an: will anyone take heed?

¹⁸The people of 'Ad also rejected the truth. How [terrible] My punishment was and [the fulfilment of] My warnings! ¹⁹We released a howling wind against them on a day of terrible disaster; ²⁰it swept people away like uprooted palm trunks. ²¹How [terrible] My punishment was and [the fulfilment of] My warnings! ²²We have made it easy to learn lessons from the Qur'an: will anyone take heed?

²³The people of Thamud also rejected the warnings: ²⁴they said, 'What? A man? Why should we follow a lone man from amongst ourselves? That would be misguided; quite insane! ²⁵Would a message be given to him alone out of all of us? No, he is an insolent liar!' ²⁶'Tomorrow they will know who is the insolent liar, ²⁷for We shall send them a she-camel to test them: so watch them [Salih] and be patient. ²⁸Tell them the water is to be shared between them:^a

each one should drink in turn.’ ²⁹But they called their companion, who took a sword and hamstringed the camel. ³⁰How [terrible] was My punishment and [the fulfilment of] My warnings! ³¹We released a single mighty blast against them and they ended up like a fence-maker’s dry sticks. ³²We have made it easy to learn lessons from the Qur’an: will anyone take heed?

³³The people of Lot rejected the warnings. ³⁴We released a stonebearing wind against them, all except the family of Lot. We saved them before dawn ³⁵as a favour from Us: this is how We reward the thankful. ³⁶He warned them of Our onslaught, but they dismissed the warning— ³⁷they even demanded his guests from him—so We sealed their eyes—‘Taste My [terrible] punishment and [the fulfilment of] My warnings!’— ³⁸and early in the morning a punishment seized them that still remains— ³⁹‘Taste My [terrible] punishment and [the fulfilment of] My warnings!’ ⁴⁰We have made it easy to learn lessons from the Qur’an: will anyone take heed?

⁴¹The people of Pharaoh also received warnings. ⁴²They rejected all Our signs so We seized them with all Our might and power.

⁴³‘Are your disbelievers^b any better than these? Were you given an exemption in the Scripture?’ ⁴⁴Do they perhaps say, ‘We are a great army and we shall be victorious’? ⁴⁵Their forces will be routed and they will turn tail and flee.^c ⁴⁶But the Hour is their appointed time— the Hour is more disastrous and more powerful: ⁴⁷truly the wicked are misguided and quite insane^a— ⁴⁸on the Day when they are dragged on their faces in Hell. ‘Feel the touch of Hell.’ ⁴⁹We

have created all things in due measure; ⁵⁰when We ordain something it happens at once, in the blink of an eye; ⁵¹We have destroyed the likes of you in the past. Will anyone take heed?

⁵²Everything they do is noted in their records: ⁵³every action, great or small, is recorded. ⁵⁴The righteous will live securely among Gardens and rivers, ⁵⁵secure in the presence of an all-powerful Sovereign.

^a One of the signs of the Day of Judgement. The Arabic uses the past tense, as if that Day were already here, to help the reader/listener imagine how it will be. Some traditional commentators hold the view that this describes an actual event at the time of the Prophet, but it clearly refers to the end of the world: cf. the same expression with reference to the sky, 55: 37; 84: 1.

^b Literally 'fixed' in the divine records.

^c Or 'pegs' or 'ropes'.

^d 'This tale' or 'this ship'.

^a And the she-camel (see 26: 155).

^b Of Mecca.

^c The Prophet repeated this verse at the Battle of Badr.

^a See verse 24 above.

55. THE LORD OF MERCY

A Medinan sura that highlights God's wonders in this world, describes the end of the world, and paints an evocative picture of the delights of Paradise. Hell is briefly contrasted (verses 43–4) with the joys that await the righteous. The sura is characterized by the refrain 'Which, then, of your Lord's blessings do you both deny?' which runs throughout. The sura divides mankind and jinn into three classes: the disbelievers (verses 41–5), the best of believers (verses 46–61), and the ordinary believers (verses 62–77).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹It is the Lord of Mercy ²who taught the Qur'an.^a ³He created man ⁴and taught him to communicate.^b ⁵The sun and the moon follow their calculated courses; ⁶the plants and the trees submit^c to His designs; ⁷He has raised up the sky. He has set the balance ⁸so that you may not exceed in the balance: ⁹weigh with justice and do not fall short in the balance. ¹⁰He set down the Earth for His creatures, ¹¹with its fruits, its palm trees with sheathed clusters, ¹²its husked grain, its fragrant plants. ¹³Which, then, of your Lord's blessings do you both^d deny?

¹⁴He created mankind out of dried clay, like pottery, ¹⁵the jinn out of smokeless fire. ¹⁶Which, then, of your Lord's blessings do you both deny?

¹⁷He is Lord of the two risings and Lord of the two settings.^e
¹⁸Which, then, of your Lord's blessings do you both deny?

¹⁹He released the two bodies of [fresh and salt] water. They meet, ²⁰yet there is a barrier between them they do not cross. ²¹Which, then, of your Lord's blessings do you both deny?

²²Pearls come forth from them: large ones, and small, brilliant ones.^f ²³Which, then, of your Lord's blessings do you both deny?

²⁴His are the moving ships that float, high as mountains, on the sea. ²⁵Which, then, of your Lord's blessings do you both deny?

²⁶Everyone on earth perishes; ²⁷all that remains is the Face^a of your Lord, full of majesty, bestowing honour. ²⁸Which, then, of your Lord's blessings do you both deny?

²⁹Everyone in heaven and earth entreats Him; every day He attends to some task.^b ³⁰Which, then, of your Lord's blessings do you both deny?

³¹We shall attend to you two huge armies^c [of jinn and mankind].
³²Which, then, of your Lord's blessings do you both deny?

³³Jinn and mankind, if you can pass beyond the regions of heaven and earth, then do so: you will not pass without Our authority.
³⁴Which, then, of your Lord's blessings do you both deny?

³⁵A flash of fire and smoke will be released upon you and no one will come to your aid. ³⁶Which, then, of your Lord's blessings do you both deny?

³⁷When the sky is split and turns crimson, like red hide. ³⁸Which, then, of your Lord's blessings do you both deny?

³⁹On that Day neither mankind nor jinn will be asked about their sins. ⁴⁰Which, then, of your Lord's blessings do you both deny?

⁴¹The guilty will be known by their mark and will be seized by their foreheads and their feet. ⁴²Which, then, of your Lord's blessings do you both deny?

⁴³This is the Hell the guilty deny, ⁴⁴but they will go round between its flames and scalding water. ⁴⁵Which, then, of your Lord's blessings do you both deny?

⁴⁶For those who fear [the time when they will] stand before their Lord there are two gardens. ⁴⁷Which, then, of your Lord's blessings do you both deny?

⁴⁸With shading branches. ⁴⁹Which, then, of your Lord's blessings do you both deny?

⁵⁰With a pair of flowing springs. ⁵¹Which, then, of your Lord's blessings do you both deny?

⁵²With every kind of fruit in pairs. ⁵³Which, then, of your Lord's blessings do you both deny?

⁵⁴They will sit on couches upholstered with brocade, the fruit of both gardens within easy reach. ⁵⁵Which, then, of your Lord's

blessings do you both deny?

⁵⁶There will be maidens restraining their glances, untouched before by man or jinn. ⁵⁷Which, then, of your Lord's blessings do you both deny?

⁵⁸Like rubies and brilliant pearls. ⁵⁹Which, then, of your Lord's blessings do you both deny?

⁶⁰Shall the reward of good be anything but good? ⁶¹Which, then, of your Lord's blessings do you both deny?

⁶²There are two other gardens below these two. ⁶³Which, then, of your Lord's blessings do you both deny?

⁶⁴Both of deepest green. ⁶⁵Which, then, of your Lord's blessings do you both deny?

⁶⁶With a pair of gushing springs. ⁶⁷Which, then, of your Lord's blessings do you both deny?

⁶⁸With fruits—date palms and pomegranate trees. ⁶⁹Which, then, of your Lord's blessings do you both deny?

⁷⁰There are good-natured, beautiful maidens. ⁷¹Which, then, of your Lord's blessings do you both deny?

⁷²Dark-eyed, sheltered ^b in pavilions. ⁷³Which, then, of your Lord's blessings do you both deny?

⁷⁴Untouched beforehand by man or jinn. ⁷⁵Which, then, of your Lord's blessings do you both deny?

⁷⁶They will all sit on green cushions and fine carpets. ⁷⁷Which, then, of your Lord's blessings do you both deny? ⁷⁸Blessed is the

name of your Lord, full of majesty, bestowing honour.

^a One interpretation is that *qur'an* here means 'to read', cf. 96: 1.

^b *Bayan* (communication) involves both expressing oneself and understanding what has been expressed by others, including the Qur'an, which is called *bayan* and *mubin*.

^c *Sajada* means 'to submit' and consequently also 'to bow down' or 'to prostrate oneself'.

^d Mankind and jinn.

^e This refers to the rising and setting of the sun and the moon, or, alternatively, their furthest points of sunrise and sunset in summer and winter.

^f See Abdel Haleem, *Understanding the Qur'an*, 170–1.

^a Abdel Haleem, *Understanding the Qur'an*, ch. 9.

^b Literally 'in some matter'. The Prophet was asked, 'What is this task?' He replied, 'He forgives a sin or removes a distress.'

^c *Thaqal* is a mighty or heavy army: all their forces.

^a Paradise exists in two ranks: the higher level for the truly favoured, and this lower level described for the less exalted pious. This cosmology of hell, lower paradise, upper paradise is repeated in the following sura: 56: 7–56.

^b Or 'modest'.

56. THAT WHICH IS COMING

A Meccan sura whose central message is stated in its opening verses, from which the sura takes its title: the Day of Judgement is inevitable and it will sort people into the humiliated and the richly rewarded. As in the previous sura, people are divided into three classes: those brought near to God (the best of the believers), those on the right (the ordinary believers), and those on the left (the disbelievers). Ample proof is given of God's power and consequently His ability to bring about the Resurrection (verses 57–72).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹When that which is coming arrives, ²no one will be able to deny it has come, ³bringing low and raising high. ⁴When the earth is shaken violently ⁵and the mountains are ground to powder ⁶and turn to scattered dust, ⁷then you will be sorted into three classes. ⁸Those on the Right—what people they are! ⁹Those on the Left—what people they are! ¹⁰And those in front—ahead indeed! ¹¹For these will be the ones brought nearest to God ¹²in Gardens of Bliss: ¹³many from the past ¹⁴and a few from later generations. ¹⁵On couches of well-woven cloth ¹⁶they will sit facing each other; ¹⁷everlasting youths will go round among them ¹⁸with glasses, flagons, and cups of a

pure drink ¹⁹that causes no headache or intoxication; ²⁰[there will be] any fruit they choose; ²¹the meat of any bird they like; ²²and beautiful companions ²³like hidden pearls: ²⁴a reward for what they used to do. ²⁵They will hear no idle or sinful talk there, ²⁶only clean and wholesome^a speech.

²⁷Those on the Right, what people they are! ²⁸They will dwell amid thornless lote trees ²⁹and clustered acacia ³⁰with spreading shade, ³¹constantly flowing water, ³²abundant fruits, ³³unfailing, unforbidden, ³⁴with incomparable companions^b ³⁵We have specially created— ³⁶virginal, ³⁷loving, of matching age— ³⁸for those on the Right, ³⁹many from the past ⁴⁰and many from later generations.

⁴¹But those on the Left, what people they are! ⁴²They will dwell amid scorching wind and scalding water ⁴³in the shadow of black smoke, ⁴⁴neither cool nor refreshing. ⁴⁵Before, they overindulged in luxury ⁴⁶and persisted in great sin, ⁴⁷always saying, ‘What? When we are dead and have become dust and bones, shall we then be raised up? ⁴⁸And our earliest forefathers too?’ ⁴⁹Say [Prophet], ‘The earliest and latest generations ⁵⁰will all be gathered on a predetermined Day ⁵¹and you who have gone astray and denied the truth ⁵²will eat from the bitter tree of Zaqquq, ⁵³filling your bellies with it, ⁵⁴and drink scalding water, ⁵⁵lapping it like thirsty camels.’ ⁵⁶This will be their welcome on the Day of Judgement.

⁵⁷It was We who created you: will you not believe? ⁵⁸Consider [the semen] you eject— ⁵⁹do you create it yourselves or are We the Creator? ⁶⁰We ordained death to be among you. Nothing could stop

Us ⁶¹if We intended to change you and recreate you in a way unknown to you. ⁶²You have learned how you were first created: will you not reflect? ⁶³Consider the seeds you sow in the ground—⁶⁴is it you who make them grow or We? ⁶⁵If We wished, We could turn your harvest into chaff and leave you to wail, ⁶⁶‘We are burdened with debt; ⁶⁷we are bereft.’ ⁶⁸Consider the water you drink—⁶⁹was it you who brought it down from the rain-cloud or We? ⁷⁰If We wanted, We could make it bitter: will you not be thankful? ⁷¹Consider the fire you kindle—⁷²is it you who make the wood for it grow or We? ⁷³We made it a reminder, and useful to those who kindle it, ⁷⁴so [Prophet] glorify the name of your Lord, the Supreme.

⁷⁵I swear by the positions of the stars—⁷⁶a mighty oath, if you only knew—⁷⁷that this is truly a noble Qur’an, ⁷⁸in a protected Record ⁷⁹that only the purified can touch, ⁸⁰sent down from the Lord of all being. ⁸¹How can you scorn this statement? ⁸²And how, in return for the livelihood you are given, can you deny it? ⁸³When the soul of a dying man comes up to his throat ⁸⁴while you gaze on — ⁸⁵We are nearer to him than you, though you do not see Us—⁸⁶why, if you are not in [our] power, ⁸⁷do you not restore his soul to him, if what you say is true? ⁸⁸If that dying person is one of those who will be brought near to God, ⁸⁹he will have rest, ease, and a Garden of Bliss; ⁹⁰if he is one of those on the Right, ⁹¹[he will hear], ‘Peace be on you,’ from his companions on the Right; ⁹²but if he is

one of those who denied the truth and went astray, ⁹³he will be welcomed with scalding water. ⁹⁴He will burn in Hell.

⁹⁵This is the certain truth: ⁹⁶[Prophet], glorify the name of your Lord the Supreme.

^a *Salam* is used adjectivally here (Razi). Another interpretation is ‘Peace! Peace!’

^b Alternatively ‘couches raised high’. See Razi for both these interpretations.

^a This interpretation of *muqwin* is supported by Razi. The alternatives to ‘those who kindle it’ are ‘the desert-dwellers’ or ‘the travellers’.

57. IRON

A Medinan sura that urges the believers to spend in God's cause and uphold justice—the sura takes its title from the iron mentioned in verse 25. The all-pervasiveness of God's power, knowledge, control, and glory is affirmed to encourage the believers to right action, and the fate of the hypocrites is described. Previous prophets are mentioned (verses 26–7), especially Noah, Abraham, and Jesus, showing the response they received. The sura closes with a reference to the People of the Book and an allusion to the bounty of the prophethood given to Muhammad. .

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Everything in the heavens and earth glorifies God—He is the Almighty, the Wise. ²Control of the heavens and earth belongs to Him; He gives life and death; He has power over all things. ³He is the First and the Last;^a the Outer and the Inner; He has knowledge of all things. ⁴It was He who created the heavens and earth in six Days and then established Himself on the throne. He knows what enters the earth and what comes out of it; what descends from the sky and what ascends to it. He is with you wherever you are; He sees all that you do; ⁵control of the heavens and earth belongs to

Him. Everything is brought back to God. ⁶He makes night merge into day and day into night. He knows what is in every heart.

⁷Believe in God and His Messenger, and give out of what He has made pass down to you: those of you who believe and give will have a great reward. ⁸Why should you not believe in God when the Messenger calls you to believe in your Lord, and He has already made a pledge^b with you, if you have faith? ⁹It is He who has sent down clear revelations to His Servant, so that He may bring you from the depths of darkness into light; God is truly kind and merciful to you. ¹⁰Why should you not give for God's cause when God alone will inherit what is in the heavens and earth? Those who gave and fought before the triumph^c are not like others: they are greater in rank than those who gave and fought afterwards. But God has promised a good reward to all of them: God is fully aware of all that you do.

¹¹Who will make God a good loan? He will double it for him and reward him generously. ¹²On the Day when you [Prophet] see the believers, both men and women, with their light streaming out ahead of them and to their right, [they will be told], 'The good news for you today is that there are Gardens graced with flowing streams where you will stay: that is truly the supreme triumph!' ¹³On the same Day, the hypocrites, both men and women, will say to the believers, 'Wait for us! Let us have some of your light!' They will be told, 'Go back and look for a light.' A wall with a door will be erected between them: inside it lies mercy, outside lies torment.

¹⁴The hypocrites will call out to the believers, ‘Were we not with you?’ They will reply, ‘Yes. But you allowed yourselves to be tempted, you were hesitant, doubtful, deceived by false hopes until God’s command came—the Deceiver tricked you about God.

¹⁵Today no ransom will be accepted from you or from the disbelievers: your home is the Fire—that is where you belong—a miserable destination!’

¹⁶Is it not time for believers to humble their hearts to the remembrance of God and the Truth that has been revealed, and not to be like those who received the Scripture before them, whose time was extended but whose hearts hardened and many of whom were lawbreakers? ¹⁷Remember that God revives the earth after it dies; We have made Our revelation clear to you so that you may use your reason. ¹⁸Charitable men and women who make a good loan to God will have it doubled and have a generous reward. ¹⁹Those who believe in God and His messengers are the truthful ones who will bear witness before their Lord: they will have their reward and their light. But those who disbelieve and deny Our revelations are the inhabitants of Hell. ²⁰Bear in mind that the present life is just a game, a diversion, an attraction, a cause of boasting among you, of rivalry in wealth and children. It is like plants that spring up after the rain: their growth at first delights the sowers, but then you see them wither away, turn yellow, and become stubble. There is terrible punishment in the next life as well as forgiveness and approval from God; the life of this world is only an illusory pleasure.

²¹So race for your Lord's forgiveness and a Garden as wide as the heavens and earth, prepared for those who believe in God and His messengers: that is God's bounty, which He bestows on whoever He pleases. God's bounty is infinite.

²²No misfortune can happen, either in the earth or in yourselves, that was not set down in writing before We brought it into being—that is easy for God—²³so you need not grieve for what you miss or gloat over what you gain. ²⁴God does not love the conceited, the boastful, those who are miserly, and who tell other people to be miserly. If anyone turns away, remember that God is self-sufficient and worthy of praise. ²⁵We sent Our messengers with clear signs, the Scripture and the Balance, so that people could uphold justice: We also sent iron, with its mighty strength and many uses for mankind, so that God could mark out those who would help Him and His messengers though they cannot see Him. Truly God is powerful, almighty.

²⁶We sent Noah and Abraham, and gave prophethood and scripture to their offspring: among them there were some who were rightly guided, but many were lawbreakers. ²⁷We sent other messengers to follow in their footsteps. After those We sent Jesus, son of Mary: We gave him the Gospel and put compassion and mercy into the hearts of his followers. But monasticism was something they invented—We did not ordain it for them—only to seek [a](#) God's pleasure, and even so, they did not observe it properly. So We gave a reward to those of them who believed, but many of

them were lawbreakers. ²⁸Believers, be mindful of God and have faith in His Messenger: He will give you a double share of His mercy; He will provide a light to help you walk; He will forgive you—God is most forgiving, most merciful. ²⁹The People of the Book should know that they have no power over any of God's bounty and that bounty is in the hand of God alone: He gives it to whoever He will. God's grace is truly immense.

^a Theologians add, 'without a beginning and without an end'.

^b See 7: 172.

^c The surrender of Mecca.

^a Alternatively, 'only that they should seek'.

58. THE DISPUTE

A Medinan sura which disallows a specific pagan divorce practice: the sura takes its title from the dispute referred to in verse 1 between a wife who had been divorced in this manner and the Prophet. The sura supports the woman. It goes on to state that those who oppose God and His messenger, who secretly ally themselves with Satan, who lie in their oaths and make intrigues against the Prophet, will be defeated and suffer humiliation both in this world and in the next (verses 5 and 20), while those on God's side will triumph (verse 22).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹God has heard the words of the woman who disputed with you [Prophet] about her husband and complained to God: God has heard what you both had to say. He is all hearing, all seeing. ²Even if any of you say to their wives, 'You are to me like my mother's back,'^a they are not their mothers; their only mothers are those who gave birth to them. What they say is certainly blameworthy and false, but God is pardoning and forgiving. ³Those of you who say such a thing to their wives, then go back on what they have said, must free a slave before the couple may touch one another again—this is what you are commanded to do, and God is fully aware of what you do—

⁴but anyone who does not have the means should fast continuously for two months before they touch each other, and anyone unable to do this should feed sixty needy people. This is so that you may [truly] have faith in God and His Messenger. These are the bounds set by God: grievous torment awaits those who ignore them. ⁵Those who oppose God and His Messenger will be brought low, like those before them: We have revealed clear messages, and humiliating torment awaits those who ignore them, ⁶on the Day when God will raise everyone and make them aware of what they have done. God has taken account of it all, though they may have forgotten: He witnesses everything.

⁷Do you not see [Prophet] that God knows everything in the heavens and earth? There is no secret conversation between three people where He is not the fourth, nor between five where He is not the sixth, nor between less or more than that without Him being with them, wherever they may be. On the Day of Resurrection, He will show them what they have done: God truly has full knowledge of everything. ⁸Have you not seen how those who have been forbidden to hold secret conversations go back afterwards and hold them, and conspire with one another in what is sinful, hostile, and disobedient to the Messenger? When they come to you they greet you with words God has never used to greet you, and say inwardly, ‘Why does God not punish us for what we say?’ Hell will be punishment enough for them: they will burn there—an evil destination.

⁹You who believe, when you converse in secret, do not do so in a way that is sinful, hostile, and disobedient to the Messenger, but in a way that is good and mindful [of God]. Be mindful of God, to whom you will all be gathered. ¹⁰[Any other kind of] secret conversation is the work of Satan, designed to cause trouble to the believers, though it cannot harm them in the least unless God permits it. Let the believers put their trust in God.

¹¹You who believe, if you are told to make room for one another in your assemblies, then do so, and God will make room for you, and if you are told to rise up, do so: God will raise up, by many degrees, those of you who believe and those who have been given knowledge: He is fully aware of what you do. ¹²You who believe, when you come to speak privately with the Messenger, offer something in charity before your conversation: that is better for you and purer. If you do not have the means, God is most forgiving and merciful.

¹³Were you afraid^a to giving charity before consulting the Prophet? Since you did not give charity, and God has relented towards you, you should [at least] observe your prayers, pay the prescribed alms, and obey God and His Messenger: God is well aware of your actions.

¹⁴Have you not seen [Prophet] those who give their loyalty to people with whom God is angry? They are neither with you nor with them, and knowingly swear to lies. ¹⁵God has prepared a severe torment for them: what they do is truly evil. ¹⁶They have

used their oaths to cover up [their false deeds], and barred others from the path of God. A humiliating torment awaits them—¹⁷neither their wealth nor their children will be of any use to them against God—they will be the inhabitants of Hell, where they will remain. ¹⁸On the Day God raises them all from the dead, they will swear before Him as they swear before you now, thinking that it will help them. What liars they are! ¹⁹Satan has gained control over them and made them forget God. They are on Satan's side, and Satan's side will be the losers: ²⁰those who oppose God and His Messenger will be among the most humiliated. ²¹God has written, 'I shall most certainly win, I and My messengers.' God is powerful and almighty.

²²[Prophet], you will not find people who truly believe in God and the Last Day loving those who oppose God and His Messenger, even though they may be their fathers, sons, brothers, or other relations: these are the people in whose hearts God has inscribed faith, and whom He has strengthened with His spirit. He will let them enter Gardens graced with flowing streams, where they will stay: God is well pleased with them, and they with Him. They are on God's side, and God's side will be the one to prosper.

^a The pagan Arabs used to separate themselves from their wives by saying, 'You are to me like my mother's back,' which deprived the wife of her marital rights, yet prevented her from marrying again. Khawla, daughter of Tha'laba, against whom such a form of divorce was pronounced, complained to the Prophet and he said to her, 'You are unlawful to him now.' This revelation came as a result, changing the rule about such cruel treatment of wives (cf. 33: 4).

^a *Ashfaqtum* is in the past tense. There is a lapse of time between verses 12 and 13 during which those who continually asked the Prophet questions did not come forward at all, because of having to pay to charity each time. Verse 13 relaxed this requirement.

59. THE GATHERING [OF FORCES].

A Medinan sura, the bulk of which is taken to refer to the Jewish clan of Banu al-Nadir, who originally agreed with the Prophet that they would fight neither for nor against him, yet, after the Meccan defeat of the Muslims in the Battle of Uhud, made an alliance with the Meccans. They also tried to kill the Prophet while he was in their area. He asked them to leave and they agreed, but Ibn Ubayy, the head of the ‘hypocrites’ of Medina, promised them that, if they fought the Muslims, he and his camp would fight with them (verses 11–13), and, if they had to leave Medina, he and his camp would leave with them. Because the Banu al-Nadir had repeatedly broken their agreements, the Muslims besieged them in Medina (in AH 4/626 CE), Ibn Ubayy did not keep his promise, and the Banu al-Nadir agreed to leave, some going to Syria and some to Khaybar. In this sura, the Qur’an stresses that any gains were God’s doing and so should be distributed in accordance with His instructions (verses 6–10). The end of the sura, consequently, emphasizes obedience and awe towards God (verses 21–4). The sura takes its name from the gathering of forces in verse 2.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Everything in the heavens and earth glorifies God; He is the Almighty, the Wise. ²It was He who drove those of the People of the Book who broke faith^a out from their homes at the first gathering of forces—you [believers] never thought they would go, and they themselves thought their fortifications would protect them against God. God came up on them from where they least expected and put panic into their hearts: their homes were destroyed by their own hands, and the hands of the believers. Learn from this, all of you with insight! ³If God had not decreed departure for them, He would have tormented them [even more severely] in this world. In the Hereafter they will have the torment of the Fire ⁴because they set themselves against God and His Messenger: God is stern in punishment towards anyone who sets himself against Him.

⁵Whatever you [believers] may have done to [their] palm trees—cutting them down or leaving them standing on their roots—was done by God's leave, so that He might disgrace those who defied Him. ⁶You [believers] did not spur on your horses or your camels for whatever gains God turned over to His Messenger from them. God gives authority to His messengers over whoever He will: God has power over all things. ⁷Whatever gains God has turned over to His Messenger from the inhabitants of the villages belong to God, the Messenger, kinsfolk, orphans, the needy, the traveller in need—this is so that they do not just circulate among those of you who are rich—so accept whatever the Messenger gives you, and abstain from

whatever he forbids you. Be mindful of God: God is severe in punishment.

⁸The poor emigrants who were driven from their homes and possessions, who seek God's favour and approval, those who help God and His Messenger—these are the ones who are true—[shall have a share]. ⁹Those who were already firmly established in their homes [in Medina], and firmly rooted in faith show love for those who migrated to them for refuge and harbour no resentment in their hearts for what has been given to them. They give them preference over themselves, even if they too are poor: those who are saved from their own souls' greed are truly successful. ¹⁰Those who came after them say, 'Lord, forgive us our sins and the sins of our brothers who believed before us, and leave no malice in our hearts towards those who believe. Lord, You are truly compassionate and merciful.'

¹¹Have you [Prophet] considered the hypocrites who say to their fellows, the faithless among the People of the Book, 'If you are driven out, we shall go with you—we would never listen to anyone who sought to harm you—and if you are attacked, we shall certainly come to your aid'? God bears witness that they are in fact liars: ¹²if they are driven out, they will never leave with them; if they are attacked, they will never help them. Even if they did come to their aid, they would soon turn tail and flee—in the end they would have no help. ¹³Fear of you [believers] is more intense in their hearts than fear of God because they are people devoid of understanding. ¹⁴Even united they would never fight you, except from within

fortified strongholds or behind high walls. There is much hostility between them: you think they are united but their hearts are divided because they are people devoid of reason. ¹⁵Like those who went just before them, ^a they have tasted the result of their conduct and a painful punishment awaits them. ¹⁶Like Satan, who says to man, ‘Do not believe!’ but when man disbelieves, says, ‘I disown you; I fear God, the Lord of the Worlds,’ ¹⁷both will end up in the Fire, there to remain. That is the reward of evildoers.

¹⁸You who believe! Be mindful of God, and let every soul consider carefully what it sends ahead for tomorrow; be mindful of God, for God is well aware of everything you do. ¹⁹Do not be like those who forget ^a God, so God causes them to forget their own souls: they are the rebellious ones— ²⁰there is no comparison between the inhabitants of the Fire and the inhabitants of Paradise—and the inhabitants of Paradise are the successful ones. ²¹If We had sent this Qur’an down to a mountain, you [Prophet] would have seen it humbled and split apart in its awe of God—We offer people such illustrations so that they may reflect— ²²He is God: there is no god other than Him. It is He who knows what is hidden as well as what is in the open, He is the Lord of Mercy, the Giver of Mercy. ²³He is God: there is no god other than Him, the Controller, ^b the Holy One, Source of Peace, Granter of Security, Guardian over all, the Almighty, the Compeller, the Truly Great; God is far above anything they consider to be His partner. ²⁴He is God: the Creator, the Originator, the Shaper. The best names belong to Him. Everything

in the heavens and earth glorifies Him: He is the Almighty, the Wise.

^a They were unfaithful to their agreements with the Prophet (see the introduction to this sura).

^a This probably refers to the Banu Qaynuqa, another Jewish tribe banished for their treachery. It could also refer to the pagans at Badr.

^a Or 'neglect'.

^b Or King/Sovereign.

60. THE WOMAN TESTED

A Medinan sura, revealed between the Treaty of Hdaybiyya and the conquest of Mecca, 6–8 AH, which takes its title from verse 10: instructions are given on how to deal with women who leave Mecca and join the Muslims, and the procedure for wives who leave Medina for Mecca (verses 10–11). The Muslims are instructed on the appropriate allocation of their loyalties (verses 1–3, 7–9, 13) and Abraham is cited for them as an example to learn from (verses 4–6).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹You who believe, do not take My enemies and yours as your allies, showing them friendship when they have rejected the truth you have received, and have driven you and the Messenger out simply because you believe in God, your Lord^a—not if you truly emigrated in order to strive for My cause and seek My good pleasure. You secretly show them friendship—I know all you conceal and all you reveal— but any of you who do this are straying from the right path. ²If they gain the upper hand over you, they will revert to being your enemies and stretch out their hands and tongues to harm you; it is their dearest wish that you may renounce your faith.

³Neither your kinsfolk nor your children will be any use to you on the Day of Resurrection: He will separate you out. God sees everything you do. ⁴You have a good example in Abraham and his companions, when they said to their people, ‘We disown you and what you worship besides God! We renounce you! Until you believe in God alone, the enmity and hatred that has arisen between us will endure!’—except when Abraham said to his father, ‘I will pray for forgiveness for you though I cannot protect you from God’—[they prayed] ⁵‘Lord, we have put our trust in You; we turn to You; You are our final destination. Lord, do not expose us to mistreatment [at the hands of] the disbelievers. Forgive us, Lord, for You are the Almighty, the All Wise.’ ⁶Truly, they are a good example for you [believers] to follow, a good example for those who fear God and the Last Day. If anyone turns away, [remember] God is self-sufficing and worthy of all praise.

⁷God may still bring about affection between you and your [present enemies]—God is all powerful, God is most forgiving and merciful— ⁸and He does not forbid you to deal kindly and justly with anyone who has not fought you for your faith or driven you out of your homes: God loves the just. ⁹But God forbids you to take as allies those who have fought against you for your faith, driven you out of your homes, and helped others to drive you out: any of you who take them as allies will truly be wrongdoers.

¹⁰You who believe, test the believing women when they come to you as emigrants—God knows best about their faith—and if you are

sure of their belief, do not send them back to the disbelievers: they are not lawful wives for them, nor are the disbelievers their lawful husbands. Give the disbelievers whatever bride-gifts they have paid—if you choose to marry them, there is no blame on you once you have paid their bride-gifts—and do not yourselves hold on to marriage ties with disbelieving women. Ask for repayment of the bride-gifts you have paid, and let the disbelievers do the same. This is God's judgement: He judges between you, God is all knowing and wise. ¹¹If any of you have wives who leave you for the disbelievers, and if your community subsequently acquires [gains] from them, then pay those whose wives have deserted them the equivalent of whatever bride-gift they paid. Be mindful of God, in whom you believe.

¹²Prophet, when believing women come and pledge to you that they will not ascribe any partner to God, nor steal, nor commit adultery, nor kill their children, nor lie about who has fathered their children,^a nor disobey you in any righteous thing, then you should accept their pledge of allegiance and pray to God to forgive them: God is most forgiving and merciful.

¹³You who believe, do not take as allies those with whom God is angry: they despair of the life to come as the disbelievers despair of those buried in their graves.

^a A Muslim in Medina, Hatib bin Abi Balta'a, who had family and property in Mecca, sent a secret letter to the Meccan leaders telling them that the Prophet was preparing to march on their town, and warning them to take precautions. The letter was intercepted,

and when the Prophet asked him to explain his action, he said that he only wanted the Meccans to protect his family and property.

[u](#) This is a common interpretation of the idiom ‘what is between their hands and their legs’ (Razi).

61. SOLID LINES

A Medinan sura urging the believers to stick together in support of God's cause (hence the title of the sura, cf. verse 4). It criticizes those who broke their word (verse 3) and those who argued against the faith (verses 7—8). Moses and Jesus are cited as examples of prophets whose communities were divided: the rebellious were left to stray and the faithful granted success (verses 5–6, 14). The rewards of those who strive in God's cause are described in some detail (verses 11–13). Jesus' disciples are cited as an example of commitment.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Everything in the heavens and earth glorifies God—He is the Almighty, the Wise. ²You who believe, why do you say things and then do not do them?^a ³It is most hateful to God that you say things and then do not do them; ⁴God truly loves those who fight in solid lines for His cause, like a well-compacted building.

⁵Moses said to his people, 'My people, why do you hurt me when you know that I am sent to you by God?' When they went astray, God left their hearts to stray: God does not guide rebellious people. ⁶Jesus, son of Mary, said, 'Children of Israel, I am sent to you by God, confirming the Torah that came before me and bringing good

news of a messenger to follow me whose name will be Ahmad.^b Yet when he came to them with clear signs, they said, ‘This is obviously sorcery.’

⁷Who could be more wrong than someone who invents lies against God when called to submit to Him? God does not guide the wrongdoers: ⁸they wish to put His light out with their mouths. But He will complete His light, even though the disbelievers hate it; ⁹it is He who sent His Messenger with guidance and the religion of truth to show that it is above all [other] religions, even though the idolaters hate it.

¹⁰You who believe, shall I show you a bargain^c that will save you from painful torment? ¹¹Have faith in God and His Messenger and struggle for His cause with your possessions and your persons—that is better for you, if only you knew— ¹²and He will forgive your sins, admit you into Gardens graced with flowing streams, into pleasant dwellings in the Gardens of Eternity. That is the supreme triumph. ¹³And He will give you other things that will please you: His help and an imminent breakthrough. [Prophet], give the faithful the good news. ¹⁴You who believe, be God’s helpers. As Jesus, son of Mary, said to the disciples, ‘Who will be my helpers in God?’ cause?’ The disciples said, ‘We shall be God’s helpers.’ Some of the Children of Israel believed and some disbelieved: We supported the believers against their enemy and they were the ones who came out on top.

^a Some asked to fight, but when God ordained fighting they failed to do so.

^b Ahmad, like Muhammad, means ‘praised’ (for his good character).

↳ Literally 'a trade'.

62. THE DAY OF CONGREGATION

A Medinan sura which takes its title from the instruction to the believers to observe the Friday prayer promptly and reliably when called (verses 9—11). The sura reminds the Muslims of God's grace in granting them a prophet and the chance to grow spiritually (verses 2–4). Those who do not act in accordance with the knowledge they have been given are criticized (verses 5–8).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Everything in the heavens and earth glorifies God, the Controller, the Holy One, the Almighty, the Wise. ²It is He who raised a messenger, among the people who had no Scripture, to recite His revelations to them, to make them grow spiritually and teach them the Scripture and wisdom—before that they were clearly astray—³to them and others yet to join them. He is the Almighty, the Wise: ⁴such is God's favour that He grants it to whoever He will; God's favour is immense. ⁵Those who have been charged to obey the Torah, but do not do so, are like asses^a carrying books: how base such people are who disobey God's revelations! God does not guide people who do wrong.

⁶Say [Prophet], ‘You who follow the Jewish faith, if you truly claim that out of all people you alone are friends of God, then you should be hoping for death.’ ⁷But because of what they have stored up for themselves with their own hands they would never hope for death—God knows the wrongdoers very well— ⁸so say, ‘The death you run away from will come to meet you and you will be returned to the One who knows the unseen as well as the seen: He will tell you everything you have done.’

⁹Believers! When the call to prayer is made on the day of congregation, hurry towards the reminder of God and leave off your trading—that is better for you, if only you knew— ¹⁰then when the prayer has ended, disperse in the land and seek out God’s bounty. Remember God often so that you may prosper. ¹¹Yet they scatter towards trade or entertainment whenever they observe it, and leave you [Prophet] standing there.^{[a](#)} Say, ‘What God has is better than any entertainment or trade: God is the best provider.’

^{[a](#)} Literally ‘an ass’, but the plural English construction requires the plural.

^{[a](#)} This refers to two occasions. During congregational prayers at a time of famine, a caravan arrived and some of the worshippers rushed out, leaving the Prophet standing on the *minbar* (pulpit). On another occasion, worshippers rushed out because there was a band playing for a wedding.

63. THE HYPOCRITES

A Medinan sura which warns the believers about the treachery of the hypocrites and describes their behaviour in some detail. A specific occasion on which the hypocrites tried to stop anyone donating money to believers is described (verses 7–8) and God calls on the Muslims to compensate for this by giving more of their own funds to the needy (verses 9–11).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹When the hypocrites come to you [Prophet], they say, ‘We bear witness that you are the Messenger of God.’ God knows that you truly are His Messenger; God bears witness that the hypocrites are liars— ²they use their oaths as a cover and so bar others from God’s way: what they have been doing is truly evil— ³because they professed faith and then rejected it, so their hearts have been sealed and they do not understand. ⁴When you see them [Prophet], their outward appearance pleases you; when they speak, you listen to what they say. But they are like propped-up timbers—they think every cry they hear is against them—and they are the enemy. Beware of them. May God thwart them! How devious they are!

⁵They turn their heads away in disdain when they are told, 'Come, so that the Messenger of God may ask forgiveness for you,' and you see them walking away arrogantly. ⁶It makes no difference whether you ask forgiveness for them or not, God will not forgive them: God does not guide such treacherous people. ⁷They are the ones who say, 'Give nothing to those who follow God's Messenger, until they abandon him', but to God belong the treasures of the heavens and earth, though the hypocrites do not understand this. ⁸They say, 'Once we return to Medina the powerful will drive out the weak,' but power belongs to God, to His Messenger, and to the believers, though the hypocrites do not know this.

⁹Believers, do not let your wealth and your children distract you from remembering God: those who do so will be the ones who lose. ¹⁰Give out of what We have provided for you, before death comes to one of you and he says, 'My Lord, if You would only reprieve me for a little while, I would give in charity and become one of the righteous.' ¹¹God does not reprieve a soul when its turn comes: God is fully aware of what you do.

64. MUTUAL NEGLECT

A Medinan sura that gets its title from verse 9. The sura opens with a description of God's power and knowledge (verses 1–4). The disbelievers are reminded of the end of those who disbelieved before them (verses 5–6), and their denial of the Resurrection is strongly refuted (verse 7). The believers are urged to be wary but forgiving of the enemies they may have within their own families (verses 14–15) and warned to remain steadfast and to spend in God's cause (verses 8–10, 16–18).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Everything that is in the heavens and earth glorifies God; all control and all praise belong to Him; He has power over everything.

²It is He who created you, yet some of you disbelieve and some believe: God sees everything you do. ³He created the heavens and earth for a true purpose; He formed you and made your forms good: you will all return to Him. ⁴He knows what is in the heavens and earth; He knows what you conceal and what you reveal; God knows very well the secrets of every heart.

⁵[Disbelievers], have you not heard about those who disbelieved before you? They tasted the evil consequences of their conduct, and a painful torment awaits them. ⁶That is because their messengers

came to them with clear signs, yet they said, ‘Should we take guidance from mere mortals?’, rejected the message, and turned away. But God had no need for them: He is all sufficient, worthy of all praise.

⁷The disbelievers claim they will not be raised from the dead. Say [Prophet], ‘Yes indeed! I swear by my Lord! You will be raised and then you will be informed about everything you have done: an easy matter for God.’

⁸So believe in God, in His Messenger, and in the light^a We have sent down: God is fully aware of what you do. ⁹When He gathers you for the Day of Gathering, the Day of mutual neglect,^b He will cancel the sins of those who believed in Him and acted righteously: He will admit them into Gardens graced with flowing streams, there to remain for ever—the supreme triumph. ¹⁰But those who disbelieved and rejected Our signs will be the inhabitants of the Fire, there to remain—a miserable destination.

¹¹Misfortunes can only happen with God’s permission^a—He will guide the heart of anyone who believes in Him: God knows all things— ¹²so obey God and the Messenger. If you turn away, remember that Our Messenger’s duty is only to make plain his message. ¹³God! There is no god but Him, so let the faithful put their trust in Him. ¹⁴Believers, even among your spouses and your children you have some enemies—beware of them—but if you overlook their offences, forgive them, pardon them, then God is all forgiving, all merciful.

¹⁵Your wealth and your children are only a test for you. There is great reward with God: ¹⁶be mindful of God as much as you can; hear and obey and give—it is for your own good. Those who are saved from their own meanness will be the prosperous ones: ¹⁷if you make a generous loan to God He will multiply it for you and forgive you. God is ever thankful and forbearing; ¹⁸He knows the unseen, as well as the seen; He is the Almighty, the Judge.

^a The Qur'an.

^b The Arabic *taghabun* is reciprocal from *ghabina*, 'to neglect or forget'. Everyone will be so preoccupied with their own fate that they will neglect everyone else (cf. 70: 10—11; 80: 34–7).

^a Abu Muslim gives the explanation that some of the believers' families tried to dissuade them from emigrating and from *jihad* because they feared for their safety (Razi). See verse 14.

65. DIVORCE

A Medinan sura that outlines some regulations concerning divorce (verses 1–7). The sura strongly urges people to observe God’s regulations and guidance, especially the waiting period, housing and maintenance. To reinforce this they are reminded of the fate of earlier disobedient peoples and the rewards of the obedient. God’s power and knowledge are emphasized at the end (verse 12).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Prophet, when any of you intend to divorce women, do so at a time when their prescribed waiting period can properly start,^a and calculate the period carefully: be mindful of God, your Lord. Do not drive them out of their homes—nor should they themselves leave—unless they commit a flagrant indecency. These are the limits set by God— whoever oversteps God’s limits wrongs his own soul—for you cannot know what new situation God may perhaps bring about.

²When they have completed their appointed term, either keep them honourably, or part with them honourably. Call two just witnesses from your people and establish witness for the sake of God. Anyone who believes in God and the Last Day should heed this: God will find a way out for those who are mindful of Him, ³and

will provide for them from an unexpected source; God will be enough for those who put their trust in Him. God achieves His purpose; God has set a due measure for everything.

⁴If you are in doubt, the period of waiting will be three months for those women who have ceased menstruating and for those who have not [yet] menstruated; the waiting period of those who are pregnant will be until they deliver their burden: God makes things easy for those who are mindful of Him. ⁵This is God's command, which He has sent down to you. God will wipe out the sinful deeds and increase the rewards of anyone who is mindful of Him.

⁶House the wives you are divorcing according to your means, wherever you house yourselves, and do not harass them so as to make their lives difficult. If they are pregnant, maintain them until they are delivered of their burdens; if they suckle your infants, pay them for it. Consult together in a good way—if you make difficulties for one another, another woman may suckle the child for the father^a—⁷and let the wealthy man spend according to his wealth. But let him whose provision is restricted spend according to what God has given him: God does not burden any soul with more than He has given it—after hardship, God will bring ease.

⁸Many a town that insolently opposed the command of its Lord and His messengers We have brought sternly to account: We punished them severely ⁹to make them taste the ill effect of their conduct—the result of their conduct was ruin. ¹⁰God has prepared a severe torment for them.

So, you who have understanding, you who believe, beware of God. He has sent you the Qur'an ¹¹and a messenger—reciting to you God's revelations that make things clear—to bring those who believe and do righteous deeds from darkness into light. God will admit those who believe in Him and do righteous deeds into Gardens graced with flowing streams, where they will remain for ever—He has made good provision for them.

¹²It is God who created seven heavens and a similar [number] of earths. His command^b descends between them. So you should realize that He has power over all things and that His knowledge encompasses everything.

^a The waiting period before a divorced woman can remarry starts properly after menstruation and before intercourse is resumed, and lasts for three menstrual cycles.

^a In Islamic law it is the father's responsibility to pay for his child to be fed.

^b Or 'His revelation'.

66. PROHIBITION

A Medinan sura that discusses episodes in the Prophet's home life. It chides two of the Prophet's wives for an incident when a confidence was betrayed (verses 3–5) and urges all believers to submit themselves to God and to guard themselves and their families against Hellfire (verses 6–8). The sura closes by giving examples of believing and disbelieving women (verses 10–12).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Prophet, why do you prohibit what God has made lawful to you^a in your desire to please your wives? Yet God is forgiving and merciful:

²He has ordained a way for you [believers] to release you from [such] oaths^b—God is your helper: He is the All Knowing, the One who Decides.

³The Prophet told something in confidence to one of his wives. When she disclosed it [to another wife] and God made this known to him, he confirmed part of it, and said nothing about the rest. When he confronted her with what she had done, she asked, ‘Who told you about this?’ and he replied, ‘The All Knowing, the All Aware told me.’ ⁴If both of you [wives] repent to God—for your hearts have deviated—[all will be well]; if you collaborate against

him, [be warned that] God will aid him, as will Gabriel and all righteous believers, and the angels too will back him. ⁵His Lord may well replace you with better wives if the Prophet decides to divorce you: wives who are devoted to God, true believers, devout, who turn to Him in repentance and worship Him, given to fasting, whether previously married or virgins.

⁶Believers, guard yourselves and your families against a Fire whose fuel is people and stones, over which stand angels, stern and strong; angels who never disobey God's commands to them, but do as they are ordered: ⁷'You who disbelieve, make no excuses today: you are only being repaid for what you used to do.'

⁸Believers, turn to God in sincere repentance. Your Lord may well cancel your bad deeds for you and admit you into Gardens graced with flowing streams, on a Day when God will not disgrace the Prophet or those who have believed with him. With their lights streaming out ahead of them and to their right, they will say, 'Lord, perfect our lights for us and forgive us: You have power over everything.'

⁹Prophet, strive hard against the disbelievers and the hypocrites. Deal with them sternly. Hell will be their home, an evil destination! ¹⁰God has given examples of disbelievers: the wives of Noah and Lot who married two of Our righteous servants but betrayed them. Their husbands could not help them against God: it was said, 'Both of you enter the Fire with the others.' ¹¹God has also given examples of believers: Pharaoh's wife, who said, 'Lord, build me a house near

You in the Garden. Save me from Pharaoh and his actions; save me from the evildoers,' ¹²and Mary, daughter of 'Imran. She guarded her chastity, so We breathed into her from Our spirit. She accepted the truth of her Lord's words and Scriptures: she was truly devout.

^a The Prophet had made an oath to abstain from something: either honey or conjugal relations with one or more of his wives. Razi gives several stories to explain this.

^b See 5: 89. If a Muslim swears an oath which may be counter to what is right, he is allowed release, provided he gives expiation.

67. CONTROL^a

A Meccan sura that challenges the disbelievers with declarations of God's total power over them, and everything else, in this world and the next. It describes the regret the disbelievers will express on the Day of Resurrection (verses 9–10, 27).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Exalted^b is He who holds all control in His hands; who has power over all things; ²who created death and life^c to test you and reveal which of you does best—He is the Mighty, the Forgiving; ³who created the seven heavens, one above the other. You will not see any disparity in what the Lord of Mercy creates. Look again! Can you see any cracks? ⁴Look again! And again! Your sight will turn back to you, weak and defeated.

⁵We have adorned the lowest heaven with lamps and made them [missiles] for stoning devils^d for whom We have also prepared the torment of a blazing fire. ⁶For those who defy their Lord We have prepared the torment of Hell: an evil destination. ⁷They will hear it drawing in its breath when they are thrown in. It blazes forth, ⁸almost bursting with rage. Its keepers will ask every group that is thrown in, ‘Did no one come to warn you?’ ⁹They will reply, ‘Yes, a

warner did come to us, but we did not believe him. We said, “God has revealed nothing: you are greatly misguided”.¹⁰ They will say, ‘If only we had listened, or reasoned, we would not be with the inhabitants of the blazing fire,’¹¹ and they will confess their sins. Away with the inhabitants of the blazing fire!¹² But for those who fear their Lord though they cannot see Him there is forgiveness and a great reward.¹³ Whether you keep your words secret or state them openly, He knows the contents of every heart.¹⁴ How could He who created not know His own creation, when He is the Most Subtle, the All Aware?

¹⁵It is He who has made the earth manageable for you—travel its regions; eat His provision—and to Him you will be resurrected.¹⁶ Are you sure that He who is in Heaven will not make the earth swallow you up with a violent shudder?¹⁷ Are you sure that He who is in Heaven will not send a whirlwind to pelt you with stones? You will come to know what My warning means.

¹⁸Those who went before them also disbelieved—how terrible was My condemnation!¹⁹ Do they not see the birds above them spreading and closing their wings? It is only the Lord of Mercy who holds them up: He watches over everything.²⁰ Who is this force of yours who will help you if not the Lord of Mercy? The disbelievers are truly deluded.²¹ Who can provide for you if He withholds His provision? Yet they persist in their insolence and their avoidance of the Truth.²² Who is better guided: someone who falls on his face, or someone who walks steadily on a straight path?

²³Say [Prophet], ‘It is He who brought you into being, He who endowed you with hearing, sight, and understanding—what small thanks you give!’ ²⁴Say, ‘It is He who scattered you throughout the earth, He to whom you will be gathered.’ ²⁵They say, ‘When will this promise be fulfilled, if what you say is true?’ ²⁶Say, ‘God alone has knowledge of this: my only duty is to give clear warning.’ ²⁷When they see it close at hand, the disbelievers’ faces will be gloomy, and it will be said, ‘This is what you were calling for.’ ²⁸Say, ‘Just think— regardless of whether God destroys me and my followers^a or has mercy on us—who will protect the disbelievers from an agonizing torment?’ ²⁹Say, ‘He is the Lord of Mercy; we believe in Him; we put our trust in Him. You will come to know in time who is in obvious error.’ ³⁰Say, ‘Just think: if all your water were to sink deep into the earth who could give you flowing water in its place?’

^a Or ‘Sovereignty’.

^b This meaning of *tabarak* is supported by Razi and is more appropriate here than ‘blessed’.

^c Cf. 40: 11, 2: 28, 53: 44, 2: 155.

^d Cf. 37: 6–10.

^a Reports state that the Meccans were hoping that the Prophet would die, so that they could be rid of him once and for all.

68. THE PEN

An early Meccan sura that deals with the accusation that Muhammad was not God's Messenger but merely mad (verses 2–6). The arrogance of those who assume that, because they have some of the good things in this life, they can reject the Revelation, is rebutted (verses 10–16). Examples are given of those who came to regret their arrogance (verses 17–33). The Prophet is urged to remain steadfast (verses 48–52).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹*Nun*

By the pen! By all they write!^a ²You [Prophet] are not, by [receiving] God's grace,^b a madman: ³you will have a never-ending reward— ⁴truly you have a strong character— ⁵and soon you will see, as will they, ⁶which of you is afflicted with madness. ⁷Your Lord knows best who strays from His path and who is rightly guided. ⁸So do not yield to those who deny the truth— ⁹they want you to compromise with them and then they will compromise with you— ¹⁰do not yield to any contemptible swearer, ¹¹to any backbiter, slander-monger, ¹²or hinderer of good, to anyone who is sinful, aggressive, ¹³coarse, and on top of all that, an imposter.^c ¹⁴Just because he has wealth and sons, ¹⁵when our revelations are

recited to him, he says, ‘These are just ancient fables.’ ¹⁶We shall brand him on the snout!

¹⁷We have tried them as We tried the owners of a certain garden, who swore that they would harvest its fruits in the morning ¹⁸and made no allowance [for the Will of God]:^d ¹⁹a disaster from your Lord struck the garden as they slept ²⁰and by morning it was stripped bare, a desolate land. ²¹Still they called each other at daybreak, ²²‘Go early to your field if you wish to gather all its fruits,’ ²³and went off, whispering, ²⁴‘No poor person is to enter the garden today!’— ²⁵they left early, bent on their purpose— ²⁶but when they saw the garden, they said, ‘We must have lost our way!’ ²⁷No—we are ruined!’ ²⁸The wisest of them said, ‘Did I not say to you, “Will you not glorify God?”’— ²⁹they said, ‘Glory be to God, Our Lord! Truly, we were doing wrong!’— ³⁰and then they turned to each other in mutual reproach. ³¹They said, ‘Alas for us! We have done terrible wrong, ³²but maybe our Lord will give us something better in its place: we truly turn to Him in hope.’ ³³Such is the punishment [in this life], but greater still is the punishment in the Hereafter, if only they knew.

³⁴There will be Gardens of bliss for those who are mindful of God. ³⁵Should We treat those who submit to Us as We treat those who do evil? ³⁶What is the matter with you? On what basis do you judge? ³⁷Do you have a Scripture that tells you ³⁸that you will be granted whatever you choose? ³⁹Have you received from Us solemn oaths, binding to the Day of Resurrection, that you will get whatever you

yourselves decide? ⁴⁰Ask them [Prophet] which of them will guarantee this. ⁴¹Do they have ‘partners’ [besides God]? Let them produce their ‘partners’, if what they say is true. ⁴²On the Day when matters become dire,^a they will be invited to prostrate themselves but will be prevented^b from doing so, ⁴³and their eyes will be downcast and they will be overwhelmed with shame: they were invited to prostrate themselves when they were safe [but refused].

⁴⁴So [Prophet] leave those who reject this revelation to Me: We shall lead them on, step by step, in ways beyond their knowledge; ⁴⁵I will allow them more time, for My plan is powerful. ⁴⁶Do you demand some reward from them that would burden them with debt? ⁴⁷Do they have knowledge of the unseen that enables them to write it down? ⁴⁸Wait patiently [Prophet] for your Lord’s judgement: do not be like the man in the whale who called out in distress: ⁴⁹if his Lord’s grace had not reached him, he would have been left, abandoned and blameworthy, on the barren shore, ⁵⁰but his Lord chose him and made him one of the Righteous. ⁵¹The disbelievers almost strike you down with their looks when they hear the Qur’an. They say, ‘He must be mad!’ ⁵²but truly it is nothing other than a Reminder for all peoples.

^a This could refer to the angels and what they write down of people’s deeds or to the generic pen and what people write, thus swearing by the ability to write with which God endowed human beings. Cf. 96: 4–5.

^b Receiving God’s revelation. See esp. 15: 6 for the accusation of madness, which occurs countless times with reference to various prophets in the Qur’an. Another interpretation is ‘by God’s grace . . .’.

^c This is said to refer to al-Walid ibn al-Mughira, a staunch opponent of the Prophet.

^d Or '[for the poor]'.

^a This is the meaning of the Arabic expression 'when shins are bared'.

^b Baydawi suggests that this is because the time for obedience is over, or because they are somehow unable to do so (*Tafsir*).

69. THE INEVITABLE HOUR

A Meccan sura that describes punishment in this life (verses 4–12) and in the next (verses 13–18). The bliss to be enjoyed by the believers is contrasted (verses 19–37) with the torments of hell. From verse 38 onwards, God affirms the Truth of the Qur'an and the Prophet.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹The Inevitable Hour! ²What is the Inevitable Hour? ³What will explain to you what the Inevitable Hour is?

⁴The people of Thamud and 'Ad denied that the crashing blow^a would come: ⁵Thamud was destroyed by a deafening blast; ⁶'Ad was destroyed by a furious wind ⁷that God let loose against them for seven consecutive nights, eight consecutive days, so that you could have seen its people lying dead like hollow palm-trunks. ⁸Can you see any trace of them now? ⁹Pharaoh, too, and those before him, and the ruined cities: these people committed grave sins and disobeyed the messenger of their Lord, so He seized them with an evertightening grip. ¹⁰But when the Flood rose high, ¹¹We saved you in the floating ship, ¹²making that event a reminder for you: attentive ears may take heed.

¹³When the Trumpet is sounded a single time, ¹⁴when the earth and its mountains are raised high and then crushed with a single blow, ¹⁵on that Day the Great Event will come to pass. ¹⁶The sky will be torn apart on that Day, it will be so frail. ¹⁷The angels will be on all sides of it and, on that Day, eight of them will bear the throne of your Lord above them. ¹⁸On that Day you will be brought to judgement and none of your secrets will remain hidden. ¹⁹Anyone who is given his Record in his right hand will say, ‘Here is my Record, read it. ²⁰I knew I would meet my Reckoning,’ ²¹and so he will have a pleasant life ²²in a lofty Garden, ²³with clustered fruit within his reach. ²⁴It will be said, ‘Eat and drink to your heart’s content as a reward for what you have done in days gone by.’ ²⁵But anyone who is given his Record in his left hand will say, ‘If only I had never been given any Record ²⁶and knew nothing of my Reckoning. ²⁷How I wish death had been the end of me. ²⁸My wealth has been no use to me, ²⁹and my power has vanished.’ ³⁰‘Take him, put a collar on him, ³¹lead him to burn in the blazing Fire, ³²and [bind him] in a chain seventy metres^a long: ³³he would not believe in Almighty God, ³⁴he never encouraged feeding the hungry, ³⁵so today he has no real friend here, ³⁶and the only food he has is the filth ³⁷that only sinners eat.’

³⁸So I swear by what you can see ³⁹and by what you cannot see: ⁴⁰this [Qur’an] is the word [spoken by] an honoured messenger, ⁴¹not the words of a poet—how little you believe!— ⁴²nor the words of a soothsayer—how little you reflect! ⁴³This [Qur’an] is a message

sent down from the Lord of the Worlds: ⁴⁴if [the Prophet] had attributed some fabrication to Us, ⁴⁵We would certainly have seized his right hand ⁴⁶and cut off his lifeblood,^{[b](#)} ⁴⁷and none of you could have defended him. ⁴⁸This [Qur'an] is a reminder for those who are aware of God. ⁴⁹We know that some of you consider it to be lies–⁵⁰this will be a source of bitter regret for the disbelievers–⁵¹but it is in fact the certain Truth. ⁵²So [Prophet] glorify the name of your Lord, the Almighty.

^{[a](#)} Cf. the sura of this name (Sura 101).

^{[a](#)} A *dhira'* is an arm's-length.

^{[b](#)} Literally 'artery'.

70. THE WAYS OF ASCENT

A Meccan sura that describes the Day of Judgement (verses 8–18). One of the opponents of the Prophet challenged him to hasten the punishment they had been threatened with (verse 1), so the foolishness of the disbelievers in denying the Resurrection (verse 6) is exposed (verses 36–44). The people who will be granted the Garden are described (verses 22–35). The title is a reference to the paths through which angels ascend to God, mentioned in verses 3–4.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹A man [mockingly] demanded the punishment. ²[that is certainly] coming to the disbelievers—none can deflect it— ³from God, the Lord of the Ways of Ascent, ⁴by which the angels and the Spirit ascend to Him, on a Day whose length is fifty thousand years. ⁵So be patient, [Prophet], as befits you. ⁶The disbelievers think it is distant, ⁷but We know it to be close. ⁸On a Day when the heavens will be like molten ⁹and the mountains like tufts of wool, ¹⁰when no friend will ask about his friend, ¹¹even when they are within sight of one another. The guilty person will wish he could save himself from the suffering of that Day by sacrificing his sons, ¹²his spouse, his brother, ¹³the kinsfolk who gave him shelter, ¹⁴and everyone on

earth, if it could save him. ¹⁵But no! There is a raging flame ¹⁶that strips away the skin, ¹⁷and it will claim everyone who rejects the truth, turns away, ¹⁸amasses wealth and hoards it.

¹⁹Man was truly created anxious: ²⁰he is fretful when misfortune touches him, ²¹but tight-fisted when good fortune comes his way. ²²Not so those who pray ²³and are constant in their prayers; ²⁴who give a due share of their wealth ²⁵to beggars and the deprived; ²⁶who believe in the Day of Judgement ²⁷and fear the punishment of their Lord– ²⁸the punishment of their Lord is not something to feel safe from– ²⁹who guard their chastity ³⁰from all but their spouses or their slave-girls–they are not to blame, ³¹but those whose desires exceed this limit are truly transgressors– ³²who are faithful to their trusts and their pledges; ³³who give honest testimony ³⁴and are steadfast in their prayers. ³⁵They will be honoured in Gardens of bliss.

³⁶What is wrong with the disbelievers? Why do they rush to peer at you [Prophet], ³⁷from right and left, in crowds? ³⁸Does every one of them expect to enter a Garden of bliss?^a ³⁹No! We created them from the substance they know,^b ⁴⁰and, by the Lord of every sunrise and sunset, We have the power ⁴¹to substitute for them others better than they are–nothing can prevent Us from doing this. ⁴²So leave them to wallow and play in idle talk, until they come face to face with their promised Day, ⁴³the Day they will rush out of their graves as if rallying to a flag, ⁴⁴eyes downcast and covered in shame: that is the Day of which they were warned.

^a Some disbelievers said, 'If these followers of Muhammad are going to enter Paradise we are certainly more worthy of it' (Razi).

^b They deny the Resurrection, and so they are reminded here that God has the power to create them from a small beginning and that He can bring about the Resurrection. Cf. 56: 57–9, 75: 36–40, 76: 7.

71. NOAH

A Meccan sura giving further details of the life of Noah before the Flood, to encourage the Prophet and warn the disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹We sent Noah to his people: ‘Warn your people, before a painful punishment comes to them.’ ²And so he said, ‘My people, I am here to warn you plainly. ³Serve God, be mindful of Him and obey me ⁴and He will forgive you your sins and spare you until your appointed time—when God’s appointed time arrives it cannot be postponed, if only you could understand!’

⁵He said, ‘My Lord, I have called my people night and day, ⁶but the more I call them, the further they run away: ⁷every time I call them, so that You may forgive them, they thrust their fingers into their ears, cover their heads with their garments, persist in their rejection, and grow more insolent and arrogant. ⁸I have tried calling them openly. ⁹I have tried preaching to them in public and speaking to them in private. ¹⁰I said, “Ask forgiveness of your Lord: He is ever forgiving. ¹¹He will send down abundant rain from the sky for you; ¹²He will give you wealth and sons; He will provide you with gardens and rivers. ¹³What is the matter with you? Why will you

not fear God's majesty, ¹⁴when He has created you stage by stage?^a
¹⁵Have you ever wondered how God created seven heavens, one
above the other, ¹⁶placed the moon as a light in them and the sun as
a lamp, ¹⁷how God made you spring forth from the earth like a
plant, ¹⁸how He will return you into it and then bring you out
again, ¹⁹and how He has spread the Earth out for you ²⁰to walk
along its spacious paths?"

²¹Noah said, 'My Lord, they have disobeyed me and followed
those whose riches and children only increase their ruin; ²²who
have made a grand plan, ²³saying, "Do not renounce your gods!
²⁴Do not renounce Wadd, Suwa', Yaghuth, Ya'uq, or Nasr!"^b They
have led many astray. Lord, bring nothing but destruction^a down on
the evildoers!'

²⁵They were drowned and sent to Hell for their evildoings: they
found no one to help them against God. ²⁶And Noah said, 'Lord, do
not leave any of the disbelievers on the earth— ²⁷if you leave them
they will lead Your servants astray and beget only licentious
disbelievers— ²⁸Lord, forgive me, my parents, and whoever enters
my house as a believer. Forgive believing men and women but bring
nothing but ruin down on the evildoers!'

^a See 22: 5; 23: 12–15.

^b Names of idols.

^a See *al-Mu'jam al-Wasit* for this meaning of *dalal*.

72. THE JINN^a

A Meccan sura that gives an account of what a group of jinn said when they overheard a recitation of the Qur'an and realized its truth (verses 1–15). This is a lesson to the Meccan Arabs, who are also told that the Prophet can help them only by delivering the Message—God is the All Powerful One (verses 16—28). The disbelievers are warned about what they will meet on the Day of Judgement (verses 23—7).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Say [Prophet], ‘It has been revealed to me that a group of jinn once listened in and said, “We have heard a wondrous Qur’an, ²that gives guidance to righteousness, and we have come to believe it—We shall never set up partners with our Lord— ³and that He—exalted be the glory of our Lord!— has taken on neither spouse nor child. ⁴Outrageous things have been said about God by the foolish among us, ⁵although we had thought that no man or jinn would [dare to] tell a lie about Him. ⁶Men have sought refuge with the jinn in the past, but they only misguided them further. ⁷They thought, as you did, that God would never raise anyone from the dead. ⁸We tried to reach heaven, but discovered it to be full of stern guards and shooting stars— ⁹we used to sit in places there, listening,^b but anyone

trying to listen now will find a shooting star lying in wait for him—
¹⁰ [so now] we do not know whether those who live on earth are due for misfortune, or whether their Lord intends to guide them.
¹¹Some of us are righteous and others less so: we follow different paths. ¹²We know we can never frustrate God on earth; we can never escape Him. ¹³When we heard the guidance we came to believe: whoever believes in his Lord need fear no loss nor injustice.
¹⁴Some of us submit to Him and others go the wrong way: those who submit to God have found wise guidance, ¹⁵but those who go wrong will be fuel for Hellfire.”

¹⁶If they^c had stayed on the right way, We would have given them abundant water to drink— ¹⁷a test for them^a—but anyone who turns away from his Lord’s Revelation will be sent by Him to spiralling torment. ¹⁸Places of worship are for God alone—so do not pray to anyone other than God— ¹⁹yet when God’s Servant^b stood up to pray to Him, they almost swarmed over him. ²⁰Say, ‘I pray to my Lord alone; I set up no partner with Him.’ ²¹Say, ‘I have no control over any harm or good that may befall you.’ ²²Say, ‘No one can protect me from God: I have no refuge except in Him. ²³I only deliver [what I receive] from God—only His messages.’

Whoever disobeys God and His Messenger will have Hell’s Fire as his permanent home: ²⁴when they are confronted by what they have been warned about, they will realize who has the weaker protector and the smaller number. ²⁵Say, ‘I do not know whether what you have been warned about is near, or whether a distant time has been

appointed for it by my Lord.’ ²⁶He is the One who knows what is hidden. ²⁷He does not disclose it except to a messenger of His choosing. He sends watchers to go in front and behind ²⁸to ensure that each of His messengers delivers his Lord’s message: He knows all about them, and He takes account of everything.

^a Unseen beings.

^b They were listening for hints of what might come next, but in verse 10 they say they are no longer able to know the future (cf. verse 26 below).

^c The Meccan Arabs and others.

^a In the Qur’an, plenty is as great a test as privation (see 21: 35), if not greater (see 10: 21–2).

^b Muhammad.

73. ENFOLDED

A sura that is part very early Meccan, part Medinan (verse 20). This verse describes how God relaxed the early regime of devotion first imposed on the Prophet (in verses 1—9) to prepare him for the weighty message. The Prophet is urged to be patient (verses 10—11), told of the punishment that awaits the Meccan disbelievers in Hell (verses 12—14), and reminded of the punishment that befell Pharaoh in this life (verses 15—16).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹You [Prophet], enfolded in your cloak! ²Stay up throughout the night, all but a small part of it, ³half, or a little less, ⁴or a little more; recite the Qur'an slowly and distinctly:⁵ We shall send a momentous message down to you. ⁶Night prayer^a makes a deeper impression and sharpens words— ⁷you are kept busy for long periods of the day— ⁸so celebrate the name of your Lord and devote yourself wholeheartedly to Him. ⁹He is Lord of the east and west, there is no god but Him, so take Him as your Protector, ¹⁰patiently endure what they say, ignore them politely, ¹¹and leave to Me those who deny the truth and live in luxury. Bear with them for a little while; ¹²We have fetters, a blazing fire, ¹³food that chokes, and

agonizing torment in store for them ¹⁴on the Day when the earth and the mountains shake and The mountains become a heap of loose sand.

¹⁵We have sent a messenger to you [people] to be your witness, just as We sent a messenger to Pharaoh, ¹⁶but Pharaoh disobeyed the messenger and so We inflicted a heavy punishment on him. ¹⁷So if you disbelieve, how can you guard yourselves against a Day that will turn children's hair grey, ¹⁸a Day when the sky will be torn apart? God's promise will certainly be fulfilled. ¹⁹This is a reminder. Let whoever wishes take the way to his Lord.

²⁰[Prophet], your Lord is well aware that you sometimes spend nearly two-thirds of the night at prayer—sometimes half, sometimes a third—as do some of your followers. God determines the division of night and day. He knows that you will not be able to keep a measure of it and He has relented towards all of you, so recite as much of the Qur'an as is easy for you. He knows that some of you will be sick, some of you travelling through the land seeking God's bounty, some of you fighting in God's way: recite as much as is easy for you, keep up the prayer, pay the prescribed alms, and lend God a good loan. Whatever good you store up for yourselves you will find with God, better and with a greater reward. Ask God for His forgiveness, He is most forgiving, most merciful.

^a Or 'the hours of night'/'getting up at night'.

74. WRAPPED IN HIS CLOAK

After his first encounter with the Angel of Revelation in the Cave of Hira, the Prophet went home trembling and asked his wife to cover him with his cloak. The first verses of this Meccan sura were then revealed (verses 1–7). The sura goes on, in a section from a later period, to remind the obstinate disbelievers of their fate on the Day of Judgement (verses 8–10) and a specific opponent of the Prophet is singled out (verses 11–31). The end of the sura (verses 39–53) exposes the foolishness of the disbelievers’ attitude to the Revelation and the Day of Resurrection.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹You, wrapped in your cloak, ²arise and give warning! ³Proclaim the greatness of your Lord; ⁴cleanse yourself;^a ⁵keep away from all filth;^b ⁶do not weaken, feeling overwhelmed;^c ⁷be steadfast in your Lord’s cause.

⁸When the Trumpet sounds, ⁹that will be a Day of anguish for the disbelievers. ¹⁰They will have no ease. ¹¹[Prophet], leave Me to deal with the one I created helpless,^d ¹²then gave vast wealth, ¹³and sons by his side, ¹⁴making everything easy for him— ¹⁵yet he still hopes I will give him more. ¹⁶No! He has been stubbornly hostile to Our revelation: ¹⁷ I will inflict a mounting torment on him. ¹⁸He planned

and plotted— ¹⁹confound him, how he plotted! ²⁰again confound him, how he plotted!— ²¹and looked ²²and frowned and scowled ²³and turned away filled with pride ²⁴and said, ‘This is just old sorcery, ²⁵just the talk of a mortal!’

²⁶I will throw him into the scorching Fire. ²⁷What will explain to you what the scorching Fire is? ²⁸It spares nothing and leaves nothing; ²⁹it scorches the skin; ³⁰there are nineteen in charge of it— ³¹We have appointed only angels to guard Hellfire—and We have made their number ^a a test for the disbelievers. So those who have been given the Scripture will be certain and those who believe will have their faith increased: neither those who have been given the Scripture nor the believers will have any doubts, but the sick at heart and the disbelievers will say, ‘What could God mean by this description?’ God leaves whoever He will to stray and guides whoever He will—no one knows your Lord’s forces except Him. It is only a reminder to mortals. ³²No![it is more]—by the moon! ³³By the departing night! ³⁴By the shining dawn! ³⁵It is one of the mightiest things, ³⁶a warning to all mortals, ³⁷to those of you who choose to go ahead and those who lag behind.

³⁸Every soul is held in pledge for its deeds, ³⁹but the Companions of the Right will stay ⁴⁰in Gardens and ask ⁴¹about the guilty. ⁴²‘What drove you to the Scorching Fire?’ [they will ask] ⁴³and they will answer, ‘We did not pray; ⁴⁴we did not feed the poor; ⁴⁵we indulged with others [in mocking the believers]; ⁴⁶we denied the

Day of Judgement ⁴⁷until the Certain End came upon us.’ ⁴⁸No intercessor’s plea will benefit them now.

⁴⁹What is the matter with them? Why do they turn away from the warning, ⁵⁰like stampeding asses ⁵¹fleeing from a lion? ⁵²Each one of them demands that a scripture be sent down to him and unrolled before his very eyes— ⁵³No! Truly they have no fear of the life to come— ⁵⁴but truly this is a reminder. ⁵⁵Let whoever wishes to take heed do so: ⁵⁶they will only take heed if God so wishes. He is the Lord who should be heeded, the Lord of forgiveness.

^a Literally ‘clean your garments’ (see Razi for this idiomatic usage of *thiyab*).

^b Or ‘from all idolatry’.

^c An alternative translation would be ‘do not give, hoping only to receive’. The translation given above is based on Mujahid’s understanding of *manna* as ‘to weaken’. See Razi for this interpretation, which seems much more appropriate to the context, cf. 73:5

^d Al-Walid ibn al-Mughira, one of the Prophet’s obstinate opponents.

^a Some have taken this literally to allude to a special significance of the number 19, but it is much more likely to be ‘*idda* in the meaning of ‘number, group’ (*al-Mu ' jam al-Wasit*).

75. THE RESURRECTION

A Meccan sura, dealing with the Day of Resurrection and man's denial of that Day. God's power is illustrated (verses 3–4, 26–30, 34–40). The third paragraph instructs the Prophet on how to receive the revelation (verses 16–19), and thereby serves to emphasize that the Qur'an is indeed God's word.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By^a the Day of Resurrection ²and by the self-reproaching soul!
³Does man think We shall not put his bones back together? ⁴In fact,
We can reshape his very fingertips. ⁵Yet man wants to deny^b what is
ahead of him: ⁶he says, 'So, when will this Day of Resurrection be?'

⁷When eyes are dazzled ⁸and the moon eclipsed, ⁹when the sun
and the moon are brought together, ¹⁰on that Day man will say,
'Where can I escape?' ¹¹Truly, there is no refuge: ¹²they will all
return to your Lord on that Day. ¹³On that Day, man will be told
what he put first and what he put last. ¹⁴Truly, man is a clear
witness against himself, ¹⁵despite all the excuses he may put
forward.

¹⁶[Prophet], do not rush your tongue in an attempt to hasten
[your memorization of] the Revelation: ¹⁷It is for Us to make sure of

its safe collection and recitation. ¹⁸When We have recited it, repeat the recitation ¹⁹and it is up to Us to make it clear.

²⁰Truly you [people] love this fleeting world ²¹and neglect the life to come. ²²On that Day there will be radiant faces, ²³looking towards their Lord, ²⁴and on that Day there will be the sad and despairing faces ²⁵of those who realize that a great calamity is about to befall them.

²⁶Truly, when the soul reaches the collarbone; ²⁷when it is said, ‘Could any charm-healer save him now?’; ²⁸when he knows it is the final parting; ²⁹when his legs are brought together: ^c ³⁰on that day he will be driven towards your Lord. ³¹He neither believed nor prayed, ³²but denied the truth and turned away, ³³then walked back to his people with a conceited swagger.

³⁴Closer and closer it comes to you. ³⁵Closer and closer still. ³⁶Does man think he will be left alone? ^a ³⁷Was he not just a drop of spilt-out sperm, ³⁸which became a clinging form, which God shaped in due proportion, ³⁹fashioning from it the two sexes, male and female? ⁴⁰Does He who can do this not have the power to bring the dead back to life?

^a This is preceded by a phrase which can be rendered either ‘I swear’ or ‘I do not swear’ (i.e. there is no need for me to swear), depending on how *la* is read.

^b (Razi) or to behave badly [in the time] ahead of him.

^c This is taken to refer to when a corpse is wrapped in the shroud.

^a And not taken to account.

76. MAN^a

A Medinan sura that speaks of how man is tested (verses 2–3) and what the results will be for the evildoers (verse 4) and for the righteous (verses 5–22). The Prophet is urged to persevere in his devotion and to bear with patience (verses 23–6).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Was there any period of time when man was nothing to speak of?^b

²We created man from a drop of mingled fluid to put him to the test; We gave him hearing and sight; ³We guided him to the right path, whether he was grateful or not.

⁴We have prepared chains, iron collars, and blazing Fire for the disbelievers, but ⁵the righteous will have a drink mixed with *kafur*,^c
⁶a spring from which God's servants drink, making it flow plentifully: ⁷they fulfil their vows; they fear a day of widespread woes; ⁸they give food to the poor, the orphan, and the captive, though they love it themselves, ⁹saying, 'We feed you for the sake of God alone: We seek neither recompense nor thanks from you. ¹⁰We fear the Day of our Lord—a woefully grim Day.' ¹¹So God will save them from the woes of that Day, give them radiance and gladness, ¹²and reward them, for their steadfastness, with a Garden and silk

[robes]. ¹³They will sit on couches, feeling neither scorching heat nor biting cold, ¹⁴with shady [branches] spread above them and clusters of fruit hanging close at hand. ¹⁷They will be served with silver plates ¹⁶and gleaming silver goblets according to their fancy, ¹⁷and they will be given a drink infused with ginger ¹⁸from a spring called Salsabil. ¹⁹Everlasting youths will attend them—if you could see them, you would think they were scattered pearls— ²⁰if you looked around you would see bliss and great opulence: ²¹they will wear garments of green silk and brocade; they will be adorned with silver bracelets; their Lord will give them a pure drink: ²²‘This is your reward. Your endeavours are appreciated.’

²³We Ourselves have sent down this Qur’an to you [Prophet] in gradual revelation. ²⁴Await your Lord’s Judgement with patience; do not yield to any of these sinners or disbelievers; ²⁵remember the name of your Lord at dawn and in the evening; ²⁶at night bow down before Him, glorify Him at length by night.

²⁷These people love the fleeting life. They put aside [all thoughts of] a Heavy Day. ²⁸Yet We created them; We strengthened their constitution; if We please, We can replace such people completely.

²⁹This is a reminder. Let whoever wishes, take the way to his Lord. ³⁰But you will only wish to do so if God wills—God is all knowing, all wise— ³¹He admits whoever He will into His Mercy and has prepared a painful torment for the disbelievers.^{[a](#)}

^{[a](#)} See footnote g, Sura 89.

^b This is said by some to refer to the time before a person is born, the point being that he was nothing, then God created him, just as He will bring him to life again for Judgement.

^c A fragrant herb.

^a See note to 6: 82

77. [WINDS] SENT FORTH^a

A Meccan sura that describes the Day of Decision: its inevitability, arguments for its coming, and the events that will presage the Judgement, as well as the fates of believers and disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By the [winds] sent forth in swift succession, ²violently storming, ³scattering far and wide, ⁴separating forcefully, ⁵delivering a reminder, ⁶as a proof or a warning: ⁷what you are promised will come to pass. ⁸When the stars are dimmed⁹ and the sky is split, ¹⁰when the mountains are turned to dust ¹¹and the messengers given their appointed time^b— ¹²for what Day has all this been set? ¹³The Day of Decision. ¹⁴What will explain to you what the Day of Decision is? ¹⁵Woe, on that Day, to those who denied the truth!

¹⁶Did We not destroy the first [disbelievers^c]? ¹⁷We shall make the last follow them: ¹⁸this is how We deal with the guilty. ¹⁹Woe, on that Day, to those who denied the truth! ²⁰Did We not make you from an underrated fluid ²¹which We housed in a safe lodging ²²for a determined period? ²³We determine [it]: how excellently We determine! ²⁴Woe, on that Day, to those who denied the truth! ²⁵Did We not make the earth a home ²⁶for the living and the dead? ²⁷Did

We not place firm, lofty mountains on it and provide you with sweet water?²⁸Woe, on that Day, to those who denied the truth!

²⁹They will be told, ‘Go to that which you used to deny! ³⁰Go to a shadow of smoke!’ It rises in three columns; ³¹no shade does it give, nor relief from the flame; ³²it shoots out sparks as large as tree-trunks^d ³³and as bright as copper.^e ³⁴Woe, on that Day, to those who denied the truth! ³⁵On that Day they will be speechless, ³⁶and they will be given no chance to offer any excuses. ³⁷Woe, on that Day, to those who denied the truth! ³⁸[They will be told], ‘This is the Day of Decision: We have gathered you and earlier generations. ³⁹If you have any plots against Me, try them now.’ ⁴⁰Woe, on that Day, to those who denied the truth! ⁴¹But those who took heed of God will enjoy cool shade, springs, ⁴²and any fruit they desire; ⁴³[they will be told], ‘Eat and drink to your hearts’ content as a reward for your deeds: ⁴⁴this is how We reward those who do good.’ ⁴⁵Woe, on that Day, to those who denied the truth!

⁴⁶[You may] eat and enjoy yourselves for a short while, evildoers that you are. ⁴⁷Woe, on that Day, to those who denied the truth! ⁴⁸When they are told, ‘Bow down in prayer,’ they do not do so. ⁴⁹Woe, on that Day, to those who denied the truth! ⁵⁰In what revelation, after this, will they believe?

^a See 30: 48–51 and many other instances.

^b To give testimony for their communities (Razi).

^c See 53: 50–4.

^d An alternative meaning of *qasr* is ‘palaces, castles’, but this meaning of tree-trunks’ seems to fit better (Razi).

^e Commonly translated as ‘camels’, but ‘copper’ (reported by Razi) is a more convincing alternative.

78. THE ANNOUNCEMENT^a

A Meccan sura. The disbelievers often asked incredulously about the Resurrection. This sura gives evidence of God's power, then explains what will happen on the Day of Resurrection, and the respective fates of believers and disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹What do they question ²about the momentous announcement ³over which they differ?^b ⁴They will find out. ⁵In the end they will find out. ⁶Did We not make the earth smooth, ⁷and make the mountains to keep it stable?^c ⁸Did We not create you in pairs, ⁹give you sleep for rest, ¹⁰the night as a cover, ¹¹and the day for your livelihood? ¹²Did We not build seven strong [heavens] above you, ¹³and make a blazing lamp? ¹⁴Did We not send water pouring down from the clouds ¹⁵to bring forth with it grain, plants, ¹⁶and luxuriant gardens? ¹⁷A time has been appointed for the Day of Decision: ¹⁸a Day when the Trumpet will sound and you will come forward in crowds, ¹⁹when the sky is opened and becomes wide portals, ²⁰when the mountains are set in motion and become a mirage. ²¹Hell lies in wait, ²²a home for oppressors ²³to stay in for a long, long time, ²⁴where they will taste no coolness nor drink ²⁵except

one that is scalding and dark^d — ²⁶a fitting requital, ²⁷for they did not fear a reckoning, ²⁸and they utterly rejected Our messages as lies. ²⁹We have recorded everything in a Record. ³⁰‘Taste this: all you will get from Us is more torment.’

³¹For those who were aware of God there is supreme fulfilment: ³²private gardens, vineyards, ³³maiden of matching age, ³⁴and an overflowing cup. ³⁵There they will hear no vain or lying talk: ³⁶a reward from your Lord, a fitting gift ³⁷from the Lord of the heavens and earth and everything between, the Lord of Mercy.

They will have no authority from Him to speak. ³⁸On the Day when the Spirit^a and the angels stand in rows, they will not speak except for those to whom the Lord of Mercy gives permission, who will say only what is right. ³⁹That is the Day of Truth. So whoever wishes to do so should take a way back to his Lord. ⁴⁰We have warned you of imminent torment, on the Day when every person will see what their own hands have sent ahead for them, when the disbeliever will say, ‘If only I were dust!’^b

^a Of the Resurrection and Judgement.

^b Razi cites al-Farra’s opinion that this means ‘Why do they question it?’

^c Literally ‘and the mountains [as its] pegs’.

^d Cf. 38: 57.

^a The Angel Gabriel

^b In this world, they have often said, ‘What, when we are dust, shall we be raised again?’

79. THE FORCEFUL CHARGERS

A Meccan sura, the main theme of which is the possibility and inevitability of the Resurrection, its results, and its timing. The story of Moses and Pharaoh acts as encouragement to the Prophet and a warning to the disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By the forceful chargers^a ²raring to go, ³sweeping ahead at full stretch, ⁴overtaking swiftly ⁵to sort a matter out, ⁶on the Day when the blast reverberates ⁷and the second blast follows, ⁸hearts will tremble ⁹and eyes will be downcast. ¹⁰They^b say, ‘What? shall we be brought back to life, ¹¹after we have turned into decayed bones?’ and they say, ¹²‘Such a return is impossible!’^c ¹³But all it will take is a single blast, ¹⁴and see! they will be [back] above ground.

¹⁵Have you [Prophet] heard the story of Moses? ¹⁶His Lord called out to him in the sacred valley of Tuwa: ¹⁷‘Go to Pharaoh, for he has exceeded all bounds, ¹⁸and ask him, “Do you want to purify yourself [of sin]”¹⁹ “Do you want me to guide you to your Lord, so that you may hold Him in awe?”’ ²⁰Moses showed him the great sign, ²¹but he denied and refused [the faith]. ²²He turned away and hastily ²³gathered his people, proclaiming, ²⁴‘I am your supreme lord,’ ²⁵so

God condemned him to punishment in the life to come as well as in this life: ²⁶there truly is a lesson in this for anyone who stands in awe of God.

²⁷Which is harder to create: you people or the sky that He built, ²⁸raising it high and perfecting it, ²⁹giving darkness to its night and bringing out its morning brightness, ³⁰and the earth, too, He spread out, ³¹bringing waters and pastures out of it, ³²and setting firm mountains [in it] ³³for you and your animals to enjoy? ³⁴When the great overwhelming event arrives ³⁵on the Day that man remembers what he has done ³⁶and Hell is there for all to see, ³⁷for anyone who has transgressed ³⁸and preferred the present life ³⁹Hell will be home; ⁴⁰for anyone who feared the meeting with his Lord and restrained himself from base desires, ⁴¹Paradise will be home.

⁴²They ask you [Prophet] about the Hour, ⁴³saying, ‘When will it arrive?’, but how can you tell [them that]? ⁴⁴Its time is known only to your Lord; ⁴⁵you are only sent to warn those who fear it. ⁴⁶On the Day they see it, it will seem they lingered [in this life] an evening or its morning.^{[a](#)}

^{[a](#)} There are various interpretations of *nazi’at*. One is that they are angels coming to take the souls at death, which is a fitting oath, as this is a fearful event that cannot be avoided, just as the hour of doom cannot be avoided. Another is that they are horses going out on a military expedition, making the hearts of the enemy tremble. In my opinion this is the most likely (see Sura 100). The suddenness and feeling of alarm in this scene is a symbolic anticipation of the suddenness and shock that will accompany the end of the world.

^{[b](#)} The disbelievers of Mecca.

^{[c](#)} Or (mockingly) ‘That would be a losing return!’.

[u](#) Cf. 46: 35.

80. HE FROWNED

A Meccan sura. While the Prophet was speaking to some disbelieving notables, hoping to convert them, a blind Muslim man came up to learn from him, but in his eagerness to attract the disbelievers to Islam, the Prophet frowned at him. The Prophet is then reproached and told not to concern himself with the disbelievers. In the second paragraph there is a condemnation of man's ingratitude: man becomes self-satisfied and forgets his origin and his final return to God.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹He frowned and turned away ²when the blind man came to him—
³for all you know,^a he might have grown in spirit, ⁴or taken note of
something useful to him. ⁵For the self-satisfied one ⁶you go out of
your way— ⁷though it is not your responsibility if he does not attain
purity— ⁸but from the one who has come to you full of eagerness
⁹and awe ¹⁰you are distracted. ¹¹No indeed! This is a reminder—
¹²whoever wishes will remember it,— ¹³inscribed in honoured
scrolls, ¹⁴exalted, pure, ¹⁵by the hands of ¹⁶noble and virtuous
scribes.

¹⁷Let man perish! How ungrateful he is! ¹⁸From what thing does
God create him? ¹⁹He creates him from a droplet, He proportions

him, ²⁰He makes the way easy for him, ²¹then He causes him to die and be buried. ²²When He wills, He will raise him up again. ²³Yet man^b does not fulfil God's commands. ²⁴Let man consider the food he eats! ²⁵We^c pour down abundant water ²⁶and cause the soil to split open. ²⁷We make grain grow, ²⁸and vines, fresh vegetation, ²⁹olive trees, date palms, ³⁰luscious gardens, ³¹fruits, and fodder: ³²all for you and your livestock to enjoy.

³³When the Deafening Blast comes— ³⁴the Day man will flee from his own brother, ³⁵his mother, his father, ³⁶his wife, his children: ³⁷each of them will be absorbed in concerns of their own on that Day— ³⁸on that Day some faces will be beaming, ³⁹laughing, and rejoicing, ⁴⁰but some faces will be dust-stained ⁴¹and covered in darkness: ⁴²those are the disbelievers, who exceed all bounds.

^a The shift from talking about the Prophet to addressing him directly reinforces the reproach.

^b Some commentators take this to refer only to disbelievers.

^c This is a shift to the plural of divine majesty to emphasize the magnitude of the action; see *iltifat* in Introduction, p. xx.

81. THE ROLLING UP

A Meccan sura stressing the fact that people will be confronted by their deeds on Judgement Day, asserting the truth of the Qur'an, and calling people to the right path. It opens with a powerful description of events on that Day, and the title of the sura is taken from this description.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹When the sun is rolled up, ²when the stars are dimmed, ³when the mountains are set in motion, ⁴when pregnant camels are abandoned, ⁵when wild beasts are herded together, ⁶when the seas boil over, ⁷when souls are sorted into classes, ⁸when the baby girl buried alive is asked ⁹for what sin she was killed, ^a ¹⁰when the records of deeds are spread open, ¹¹when the sky is stripped away, ¹²when Hell is made to blaze ¹³and Paradise brought near: ¹⁴then every soul will know what it has brought about.

¹⁵I swear by the planets ¹⁶that recede, move, and hide, ¹⁷by the night that descends, ¹⁸by the dawn that softly breathes: ¹⁹this is the word [spoken by] a noble messenger, ^b ²⁰who possesses great strength and is held in honour by the Lord of the Throne, ²¹he is obeyed there and worthy of trust. ²²Your companion ^c is not mad: ²³he did see him ^d on the clear horizon. ²⁴He does not withhold what

is revealed to him from beyond. ²⁵This is not the word of an outcast devil.

²⁶So where are you [people] going? ²⁷This is a message for all people; ²⁸for those who wish to take the straight path. ²⁹But you will only wish to do so by the will of God, the Lord of all people.

^a Cf. 16: 58–9. The pagan Arab habit of female infanticide.

^b Gabriel.

^c Addressed to the Meccans. The companion is the Prophet.

^d Gabriel.

82. THE BREAKING

A Meccan sura dealing with man's ingratitude and his failure to concede that the Day of Judgement will come. Again, the sura opens with a powerful description of events on the Day of Judgement and the title is taken from this description.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹When the sky breaks, ²when the stars are scattered, ³when the seas burst forth, ⁴when graves turn inside out: ⁵each soul will know what it has done and what it has left undone.^a ⁶Mankind, what has lured you away from God, ⁷your generous Lord, who created you, shaped you, proportioned you, ⁸in whatever form He chose? ⁹Yet you still take the Judgement to be a lie! ¹⁰Over you stand ¹¹watchers, noble recorders ¹²who know what you do: ¹³the good will live in bliss, ¹⁴and the wicked will burn in the Fire. ¹⁵They will enter it on the Day of Judgement ¹⁶and they will find no escape. ¹⁷What will explain to you what the Day of Judgement is? ¹⁸Yes! What will explain to you what the Day of Judgement is? ¹⁹The Day when no soul will be able to do anything for another; on that Day, command will belong to God.^b

^a Or 'what it has put first and last'.

b Or 'everything is up to God'.

83. THOSE WHO GIVE SHORT MEASURE

A Meccan sura. The practice of cheating appears to have been prevalent in Mecca, and is strongly condemned here and elsewhere in the Qur'an (e.g. 11: 84-8; 7: 85). In the sura the fate of the cheats and disbelievers is contrasted with the delight in store for the good.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Woe to those who give short measure, ²who demand of other people full measure for themselves, ³but when it is they who weigh or measure for others give less than they should. ⁴Do these people not realize that they will be raised up ⁵on a mighty Day, ⁶a Day when everyone will stand before the Lord of the Worlds? ⁷No indeed! The record of the wicked is in Sijjin^a— ⁸what will explain to you what Sijjin is?— ⁹a clearly written record. ¹⁰Woe on that day to the deniers, ¹¹those who deny the Day of Judgement! ¹²Only the evil aggressor denies it: ¹³when Our revelations are recited to him, he says, 'Ancient fables!' ¹⁴No! Their hearts are encrusted with what they have done. ¹⁵No! On that Day they will be screened off from their Lord, ¹⁶they will burn in Hell, "and they will be told, ¹⁷This is what you called a lie.'

¹⁸But the record of the truly good is in ‘Illyun^b— ¹⁹what will explain to you what ‘Illyun is?— ²⁰a clearly written record, ²¹witnessed by those brought near^c ²²The truly good will live in bliss, ²³seated on couches, gazing around. ²⁴You will recognize on their faces the radiance of bliss. ²⁵They will be served a sealed nectar, ²⁶its seal [perfumed with] a fragrant herb^d—let those who strive, strive for this— ²⁷mixed with the water of Tasnim,^e ²⁸a spring from which those brought near will drink.

²⁹The wicked used to laugh at the believers— ³⁰they would wink at one another when the believers passed by them, ³¹joke about them when they got back to their own people, ³²and say, when they saw them, ‘These people are misguided,’ ³³though they were not sent to be their keepers— ³⁴so today^a the believers are laughing at the disbelievers ³⁵as they sit on couches, gazing around. ³⁶Have the disbelievers [not] been repaid for their deeds?

^a The root of this word, *s-j-n*, is the same as the one for *sjn* meaning ‘prison’. The form is intensive.

^b The root of this word, ‘*-l-w*’, relates to height. The form is intensive.

^c The elect. See also verse 28.

^d One meaning of *misk* (also ‘musk’).

^e The root of this word, *s-n-m*, suggests height and opulence.

^a This is in the present tense, as if described on that Day.

84. THE CRACKING

A Meccan sura dealing with the inevitability of man's meeting with his Lord on the Day of Judgement. The obedience of the sky and earth is contrasted with the disobedience of the disbelievers. The reaction of the believers and of the disbelievers on the Day of Judgement is described. The title is taken from the description of events on that Day in the opening verse.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹When the sky cracks, ²obeying its Lord as it rightly must, ³when the earth is levelled out, ⁴casts out its contents, and becomes empty, ⁵obeying its Lord as it rightly must, ⁶you humans, toiling laboriously towards your Lord, will meet Him: ⁷whoever is given his record in his right hand ⁸will have an easy reckoning⁹and return to his people well pleased, ¹⁰but whoever is given his record from behind his back ¹¹will cry out for destruction— ¹²he will burn in the blazing Fire. ¹³He used to live among his people well pleased. ¹⁴He thought he would never return [to his Lord]— ¹⁵indeed he will! His Lord was watching him. ¹⁶I swear by the twilight, ¹⁷by the night and what it covers, ¹⁸by the full moon, ¹⁹you will progress from stage to stage.^{[a](#)}

²⁰So why do they not believe? ²¹Why, when the Qur'an is read to them, do they not prostrate themselves [to God]? ²²No! The disbelievers reject the Qur'an— ²³God knows best what they keep hidden inside— ²⁴so give them news of a painful torment. ²⁵But those who believe and do good deeds will have a never-ending reward.

^a As twilight is followed by darkness, which is then illuminated by the moon, you will move by stages from death to resurrection.

85. THE TOWERING CONSTELLATIONS

This Meccan sura strengthened the heart of the Prophet and his followers by referring to the fate of those who tortured earlier believers. The title expresses God's power over the whole universe, from the stars in the sky to the evildoers referred to in this sura. Indeed, His all-encompassing power is a recurring theme throughout the sura.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By the sky with its towering constellations, ²by the promised Day, ³by witness and witnessed, ⁴perish the makers of the trench, ⁵a of the fuel-stoked fire! ⁶They sat down ⁷what they were doing to the believers. ⁸Their only grievance against them was their faith in God, the Mighty, the Praiseworthy, ⁹to whom all control over the heavens and earth belongs: God is witness over all things.

¹⁰For those who persecute believing men and women, and do not repent afterwards, there will be the torment of Hell and burning. ¹¹But for those who believe and do good deeds there will be Gardens graced with flowing streams: that is the great triumph. ¹²[Prophet], your Lord's punishment is truly stern— ¹³it is He who brings people to life, and will restore them to life again— ¹⁴but He

is the Most Forgiving, the Most Loving. ¹⁵The Glorious Lord of the Throne, ¹⁶He does whatever He will. ¹⁷Have you [not] heard the stories of the forces ¹⁸of Pharaoh and Thamud? ¹⁹Yet still the disbelievers persist in denial. ²⁰God surrounds them all.

²¹This is truly a glorious Qur'an ²²[written] on a preserved Tablet.^{[b](#)}

^{[a](#)} Various suggestions are made as to who these trench-makers were, among others, that they were those commanded to make a trench by a Jewish ruler of sixth-century Yemen in order to torture Christians, also that the passage could refer to Nimrod's treatment of Abraham (Razi).

^{[b](#)} God keeps this with Him.

86. THE NIGHT-COMER

A Meccan sura that focuses on a series of examples of things coming out: the piercing night-star, spurting semen, the baby that bursts out of the womb, and plants that sprout out of the ground. All of these are used to illustrate resurrection from the grave.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By the sky and the night-comer— ²What will explain to you what the night-comer is? ³The piercing star— ⁴there is a watcher over every soul.

⁵Man should reflect on what he was created from. ⁶He is created from spurting fluid, ⁷then he^a emerges from between the backbone and breastbone:^b ⁸God is certainly able to bring him back to life. ⁹On the Day when secrets are laid bare ¹⁰he will have no power and no one to help him.

¹¹By the sky and its recurring rain, ¹²by the earth that cracks open!^c ¹³This is truly a decisive statement; ¹⁴it is not something to be taken lightly. ¹⁵They plot and scheme, ¹⁶but so do I: ¹⁷[Prophet], let the disbelievers be, let them be for a while.

^a The pronoun here is taken to refer to the person rather than the fluid.

^b Of the mother, where she carries the baby. He emerges from the womb as he will emerge from the grave.

^c For plants to come out, and humans on the Day of Resurrection.

87. THE MOST HIGH

A Meccan sura reassuring the Prophet that God will help him and urging him to continue with his mission. The temporary nature of this world is highlighted through mention of the short life of green pasture (cf. 10: 24; 18: 45).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹[Prophet], glorify the name of your Lord the Most High, ²who created [all things] in due proportion; ³who determined their destinies and guided them; ⁴who brought out the green pasture ⁵then made it dark debris. ⁶[Prophet], We shall teach you [the Qur'an] and you will not forget— ⁷unless God wishes; He knows both what is open and what is hidden— ⁸We shall show you the easy way.^a ⁹So remind, if reminding is useful.^b ¹⁰Those who stand in awe of God will heed the reminder, ¹¹but it will be ignored by the most wicked, ¹²who will enter the Great Fire, ¹³where they will neither die nor live.^c ¹⁴Prosperous are those who purify themselves, ¹⁵remember the name of their Lord, and pray. ¹⁶Yet you [people] prefer the life of this world, ¹⁷even though the Hereafter is better and more lasting. ¹⁸All this is in the earlier scriptures, ¹⁹the scriptures of Abraham and Moses.

^a Or 'We shall make things easy for you' Literally: 'We shall ease you towards ease'.

^b Razi cites many instances in the Qur'an where this structure conveys the meaning 'warn [everyone], whether [or not] warning will help'.

^c They will neither be granted the respite of death, nor be able to enjoy their continued state of life (Razi).

88. THE OVERWHELMING EVENT

This Meccan sura serves to warn the disbelievers, encourage the Prophet and the believers, and absolve him of responsibility for the disbelievers. The title comes from the description of events on the Day of Judgement in the first verse, and the downcast faces of the disbelievers on that Day are contrasted with the radiant faces of the believers.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Have you heard [Prophet] about the Overwhelming Event? ²Some faces on that Day will be downcast, ³toiling and weary, ⁴as they enter the blazing Fire ⁵and are forced to drink from a boiling spring, ⁶with no food for them except bitter dry thorns ⁷that neither nourish nor satisfy hunger. ⁸Some faces on that Day will be radiant with bliss, ⁹well pleased with their labour, ¹⁰in a lofty garden, ¹¹where they will hear no idle talk, ¹²with a flowing spring, ¹³raised couches, ¹⁴goblets set out, ¹⁵cushions in rows, ¹⁶and carpets spread. ¹⁷Do the disbelievers not see how rain clouds^a are formed, ¹⁸how the heavens are lifted, ¹⁹how the mountains are raised high, ²⁰how the earth is spread out?

²¹So [Prophet] remind them: your only task is to remind, ²²you are not there to control them. ²³As for those who turn away and

disbelieve, ²⁴God will inflict the greatest torment upon them. ²⁵It is to Us they will return, ²⁶and then it is for Us to call them to account.

^a The word *ibl* can mean ‘camel’ as well as ‘rain cloud’. However, the latter is better in this context amongst all the other geographical images presented. Rain is often used to illustrate the concept of resurrection.

89. DAYBREAK

A Meccan sura in which God emphasizes (by oath) that the tyrants of the Prophet's time will be like those He dealt with in the past. The sura compares the destiny of the ungrateful with that of the souls at peace.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By the Daybreak, ²by the Ten Nights,^a ³by the even and the odd,^b
⁴by the night as it passes^c— ⁵is this oath strong enough for a
rational person?

⁶Have you [Prophet] considered how your Lord dealt with [the
people] of 'Ad,^d ⁷of Iram, [the city] of lofty pillars, ⁸whose like has
never been made in any land, ⁹and the Thamud,^e who hewed into
the rocks in the valley, ¹⁰and the mighty and powerful^f Pharaoh?
¹¹All of them committed excesses in their lands, ¹²and spread
corruption there: ¹³your Lord let a scourge of punishment loose on
them. ¹⁴Your Lord is always watchful.

¹⁵[The nature of] man^g is that, when his Lord tries him through
honour and blessings, he says, 'My Lord has honoured me,' ¹⁶but
when He tries him through the restriction of his provision, he says,
'My Lord has humiliated me.' ¹⁷No indeed! You [people] do not
honour orphans, ¹⁸you do not urge one another to feed the poor,

¹⁹you consume inheritance^a greedily, ²⁰and you love wealth with a passion. ²¹No indeed! When the earth is pounded to dust, pounded and pounded, ²²when your Lord comes with the angels, row after row, ²³when Hell is that Day brought near—on that Day man will take heed, but what good will that be to him then? ²⁴He will say, ‘Would that I had provided for this life to come!’ ²⁵On that Day, no one will punish as He punishes, ²⁶and no one will bind as He binds. ²⁷[But] you, soul at peace:^b ²⁸return to your Lord well pleased and well pleasing; ²⁹go in among My servants; ³⁰and into My Garden.’

^a This refers to the first ten nights of the month of Dhu ‘l-Hijjah, sacred before and after the Prophet’s time, which culminate in the Hajj pilgrimage.

^b This has been interpreted in many ways: as a reference to numbers (as translated here); or e.g. as the multiple (God’s creation) and the One (God Himself).

^c The complement of this oath is left unmentioned, to be understood from what follows. The commentators use this to complete the oath with ‘they will be punished’ based on the context of what follows. The omission reinforces the oath, as one has to think more carefully in order to grasp it, a device known in Arabic rhetoric as *hadhf al-jawab* (cf. 38: I; 50: I).

^d See 26: 123 ff.

^e See 26: 141 ff.

^f *Dhu’l-awtad*, ‘of the stakes’, is explained as a Bedouin expression conveying strength and power. Another interpretation is that Pharaoh used stakes as implements of torture.

^g *Insan* ‘man’ occurs sixty-five times in the Qur’an. It applies to both men and women, as of course does the generic ‘man’ in English.

^a This could refer to the inheritance of orphans (see 4: 2 and 4: 10) or inheritance generally.

^b At peace through remembering God in this life and the next (cf. 13: 28), unlike the disbeliever who only takes heed on the Day of Judgement, when it will not benefit him.

There is *iltifat* here: the sinners are mentioned in the third person while the honoured are addressed directly by their Lord.

90. THE CITY

Revealed in Mecca. The point of this sura is that man is created to work and be judged. He should therefore seek to do good deeds rather than indulge in arrogance and wastefulness.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹I swear by this city^a— ²and you [Prophet] are an inhabitant^b of this city— ³[I swear] by parent and offspring, ⁴that We have created man for toil and trial. ⁵Does he think that no one will have power over him? ⁶‘I have squandered great wealth,’ he says. ⁷Does he think no one observes him? ⁸Did We not give him two eyes, ⁹a tongue, two lips, ¹⁰and point out to him the two clear ways [of good and evil]? ¹¹Yet he has not attempted the steep path. ¹²What will explain to you what the steep path is? ¹³It is to free a slave, ¹⁴to feed at a time of hunger ¹⁵an orphaned relative ¹⁶or a poor person in distress, ¹⁷and to be one of those who believe and urge one another to steadfastness and compassion. ¹⁸Those who do this will be on the right-hand side, ¹⁹but those who disbelieve in Our revelations will be on the left-hand side, ²⁰and the Fire will close in on them.

^a Mecca.

^b *Hillun bi* can mean 'fair game' for the disbelievers, even in this inviolable city, 'resident', 'free to live'; some think that it means the Prophet is a temporary resident, others that it prophesies his return after emigration to Medina.

91. THE SUN

A Meccan sura, the central theme of which is purifying or corrupting the soul, with the tribe of Thamud given as an example of corruption.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By the sun in its morning brightness² and by the moon as it follows it, ³by the day as it displays the sun's glory ⁴and by the night as it covers it, ⁵by the sky and how He built it ⁶and by the earth and how He spread it, ⁷by the soul and how He formed it⁸ and inspired it [to know] its own rebellion and piety! ⁹The one who purifies his soul succeeds ¹⁰and the one who corrupts it fails. ¹¹In their arrogant cruelty, the people of Thamud^a called [their messenger] a liar, ¹²when the most wicked man among them rose [against him].^b ¹³The messenger of God said to them, '[Leave] God's camel to drink,' ¹⁴but they called him a liar and hamstrung her. Their Lord destroyed them for their crime and levelled them, ¹⁵not fearing the outcome.

^a See e.g. 7: 73–9 (on the tribe of Thamud).

^b Cf. 54: 29.

92. THE NIGHT

A Meccan sura showing the consequences of the paths people choose and emphasizing God's guidance and warning.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By the covering night, ²by the radiant day, ³by the radiant male and female He created, ⁴ the ways you take differ greatly. ⁵There is the one who gives, who is mindful of God, ⁶who testifies to goodness^a— ⁷We shall smooth his way towards ease. ⁸There is the one who is miserly, who is self-satisfied, ⁹who denies goodness— ¹⁰We shall smooth his way towards hardship ¹¹and his wealth will not help him as he falls.^b

¹²Our part is to provide guidance— ¹³this world and the next belong to Us— ¹⁴so I warn you about the raging Fire, ¹⁵in which none but the most wicked one will burn, ¹⁶who denied [the truth], and turned away. ¹⁷The most pious one will be spared this— ¹⁸who gives his wealth away as self-purification, ¹⁹not to return a favour to anyone ²⁰but for the sake of his Lord the Most High^c— ²¹and he will be well pleased.

^a This 'goodness' has been variously interpreted to mean Paradise or all the good teachings of Islam

^b Or 'what use will his wealth be to him when he falls?'

^c Literally 'for the sake of the Face of his Lord'.

93. THE MORNING BRIGHTNESS

An early Meccan sura addressed to the Prophet, to reassure him, when he had not received revelation for some time, that his Lord had not forsaken him contrary to the taunts by some disbelievers..

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By the morning brightness ²and by the night when it grows still,
³your Lord has not forsaken you [Prophet], nor does He hate you,
⁴and the future will be better for you than the past;^a ⁵your Lord is
sure to give you [so much] that you will be well pleased. ⁶Did He
not find you an orphan and shelter you, ⁷find you lost and guide
you, ⁸find you in need and satisfy your need?

⁹So do not be harsh with the orphan ¹⁰and do not chide the one
who asks for help; ¹¹talk about the blessings of your Lord.

^aOr 'the last will be better for you than the first'.

94. RELIEF

This Meccan sura, addressed to the Prophet, is a continuation of the reassurance and encouragement given in Sura 93.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Did We not relieve your heart for you, ²and remove the burden ³that weighed so heavily on your back, ⁴and raise your reputation high? ⁵So truly where there is hardship there is also ease; ⁶truly where there is hardship there is also ease. ⁷So when you are free, work on ⁸and direct your requests to your Lord.

95. THE FIG

A Meccan sura questioning how man can deny the Judgement, and emphasizing the importance of faith and good deeds.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By the fig, by the olive, ²by Mount Sinai, ³by this safe city,^a ⁴We created man in the finest state ⁵then reduced him to the lowest of the low⁶but those who believe and do good deeds⁷ will have an unfailing reward. After this, what makes you [man] deny the Judgement?^b ⁸Is God not the fairest of judges?^c

^a Mecca.

^b Or 'who could say that you [Prophet] are lying about the Judgement?' (Razi)

^c God would not create you and leave you without Judgement (cf. 23: 115–6).

96. THE CLINGING FORM^a

A Meccan sura named after the term ‘alaq in verse 2. The first five verses are known to be the first revelation of the Qur’an when the Prophet was instructed to read. The second part came later to show that man transgresses when he becomes self-satisfied (as exemplified by a specific individual, Abu Fahl).

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Read! In the name of your Lord who created: ²He created man^b from a clinging form. ³Read! Your Lord is the Most Bountiful One ⁴who taught by the pen, ⁵who taught man what he did not know.

⁶But man exceeds all bounds ⁷when he thinks he is self-sufficient: ⁸[Prophet], all will return to your Lord. ⁹Have you noticed the man who forbids ¹⁰[Our] servant to pray? ¹¹Have you noticed whether he is rightly guided, ¹²or encourages true piety? ¹³Have you noticed if he denies the truth and turns away from it? ¹⁴Does he not realize that God sees all? ¹⁵No! If he does not stop, We shall drag him by his forehead^c— ¹⁶his lying, sinful forehead. ¹⁷Let him summon his comrades; ¹⁸We shall summon the guards of Hell. ¹⁹No! Do not obey him [Prophet]: bow down^d in worship and draw close.

^a A stage in the development of a foetus (cf. 22: 5), i.e. embryo. '*Alaq*' can also mean anything that clings: a clot of blood, a leech, even a lump of mud. All these meanings involve the basic idea of clinging or sticking. Clinging indicates a state of total dependence in contrast with verse 7.

^b See note to 89: 15.

^c In Hell. Many translators give 'forelock' instead of 'forehead' (cf. 54: 48). His head is sinful, not his forelock.

^d *Sujud* is a position in the Muslim prayer with head, hands, knees, and toes on the ground, but not the rest of the body as in 'prostration'.

97. THE NIGHT OF GLORY

This Meccan sura celebrates the night when the first revelation of the Qur'an was sent down.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹We sent it down on the Night of Glory. ²What will explain to you what that Night of Glory is? ³The Night of Glory is better than a thousand months; ⁴on that night the angels and the Spirit^{[a](#)} descend again and again with their Lord's permission on every task. ⁵Peace it is until the rising of the dawn.

^{[a](#)} The Angel Gabriel

98. CLEAR EVIDENCE

A Medinan sura that takes its title from the clear evidence demanded by the disbelievers before they will believe. Yet, it points out, when the evidence did come, they did not do even the most basic things they were ordered. The sura contrasts the Fire of Hell with the lasting bliss that will be enjoyed by the faithful.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Those who disbelieve among the People of the Book and the idolaters were not about to change their ways until they were sent clear evidence, ²a messenger from God, reading out purified scrolls, ³containing true scriptures. ⁴[Yet] those who were given the Scripture became divided only after they were sent [such] clear evidence^a ⁵though all they were ordered to do was worship God alone, sincerely devoting their religion to Him as people of true faith, keep up the prayer, and pay the prescribed alms, for that is the true religion. ⁶Those who disbelieve among the People of the Book and the idolaters will have the Fire of Hell, there to remain. They are the worst of people.

⁷Those who believe and do good deeds are the best of people.

⁸Their reward with their Lord is everlasting Gardens graced with

flowing streams, where they will stay forever. God is well pleased with them and they with Him. All this is for those who stand in awe of their Lord.

[a](#) See 2: 89.

99. THE EARTHQUAKE

A Medinan sura, one of a series of suras that deal with scenes from the Day of Judgement. Compare Suras 81, 82, 101, and others.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹When the earth is shaken violently in its [last] quaking, ²when the earth throws out its burdens,^a ³when man cries, ‘What is happening to it?’ ⁴on that Day, it will tell all ⁵because your Lord will inspire it. ⁶On that Day, people will come forward in separate groups to be shown their deeds: ⁷whoever has done an atom’s-weight of good will see it, ⁸but whoever has done an atom’s-weight of evil will see that.

^a This refers to the dead being thrown out of their graves.

100. THE CHARGING STEEDS

An early Meccan sura in which God swears by the warhorses He has subjected to man's use^a that man is ungrateful and misguided.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By the charging steeds that pant ²and strike sparks with their hooves, ³who make dawn raids, ⁴raising a cloud of dust, ⁵and plunging into the midst of the enemy, ⁶man is ungrateful to his Lord — ⁷and He is witness to this^b — ⁸he is truly excessive in his love of wealth.

⁹Does he not know that when the contents of graves are thrown out, ¹⁰when the secrets of hearts are uncovered, on that Day, ¹¹their Lord will be fully aware of them all?

^a Cf. 36: 71–2; 43: 12–13.

^b Man will by his own actions be a witness against himself on the Day of Judgement, or some take 'he' to mean God.

101. THE CRASHING BLOW

A Meccan sura which gives some scenes from the Resurrection and Judgement.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹The Crashing Blow! ²What is the Crashing Blow? ³What will explain to you what the Crashing Blow is? ⁴On a Day when people will be like scattered moths ⁵and the mountains like tufts of wool, ⁶the one whose good deeds are heavy on the scales ⁷will have a pleasing life, ⁸but the one whose good deeds are light ⁹will have the Bottomless Pit for his home^a— ¹⁰what will explain to you what that is?— ¹¹a blazing fire.

^a Literally 'his mother is the bottomless pit'.

102. COMPETING FOR MORE

A Meccan sura which criticizes man's preoccupation with worldly wealth and stresses that he will be brought to account on the Day of Resurrection.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Competing for more distracts you ²until you go into your graves.^{[a](#)}
³No indeed! You will come to know. ⁴No indeed! In the end you will come to know. ⁵No indeed! If only you knew for certain! ⁶You will most definitely see Hellfire. ⁷Then you will see it with the eye of certainty. ⁸On that Day, you will be asked about your pleasures.^{[b](#)}

^{[a](#)} Literally 'until you visit the graves'. Their stay in the grave is like a short visit (cf. 46: 35)

^{[b](#)} The pleasures of this world. People will be questioned about how they acquired them and what they did with them.

103. THE FADING DAY^a

A Meccan sura showing the way to salvation. The image of a fading day suggests the stage in the day, or in life, when only a short while is left for those wishing to make up for lost time.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹By the fading day, ²man is [deep] in loss, ³except for those who believe, do good deeds, urge one another to the truth, and urge one another to steadfastness.

^a Other interpretations of the title include 'Time' and 'The Flight of Time'.

104. THE BACKBITER

A Meccan sura that condemns the greedy backbiter and gives a description of Hell.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Woe to every fault-finding backbiter^a ²who amasses riches, counting them over, ³thinking they will make him live for ever. ⁴No indeed! He will be thrust into the Crusher! ⁵What will explain to you what the Crusher is? ⁶It is God's Fire, made to blaze, ⁷which rises over people's hearts. ⁸It closes in on them ⁹in towering columns.^b

^a Said to refer either to al-Akhnas ibn Shurayq or to al-Walid ibn al-Mughira (cf. note to 74: 11).

^b Cf. 77: 30–3.

105. THE ELEPHANT

This sura is a reference to events said to have happened in 570 CE, the year of the Prophet's birth, when the army of Abraha (a Christian ruler of Yemen), which included war elephants, marched to attack Mecca, destroy the Ka'ba, and divert pilgrims to the new cathedral in San'a. The destruction of this army is cited here to encourage the believers and warn the disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Do you [Prophet] not see how your Lord dealt with the army of the elephant? ²Did He not utterly confound their plans? ³He sent flocks of birds against them, ⁴pelting them with pellets of hard-baked clay: ⁵He made them [like] cropped stubble.

106. QURAYSH

This Meccan sura connects grammatically with the previous one's account of how God defeated the threat to Mecca posed by Abraha, so making it safe for the tribe of Quraysh to continue their trading journeys.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹[He did this] to make the Quraysh feel secure,^a ²secure in their winter and summer journeys.^b ³So let them worship the Lord of this House:^c ⁴who provides them with food to ward off hunger, safety to ward off fear.

^a Or 'so that their covenants of security [from their neighbours should continue]' or 'so that they should remain accustomed to their trade journeys, and not stop them'.

^b Their two annual trade caravans—to Yemen in winter and to Syria in summer—on which the prosperity of the Quraysh depended.

^c The Ka'ba.

107. COMMON KINDNESSES

A Meccan sura describing some characteristics of a person who denies the Judgement.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹[Prophet], have you considered the person who denies the Judgement? ²It is he who pushes aside the orphan ³and does not urge others to feed the needy. ⁴So woe to those who pray⁵ but are heedless of their prayer; ⁶those who are all show ⁷and forbid common kindnesses.

108. ABUNDANCE

It is reported that, When the Prophet lost his last son, an opponent who hated him taunted him with being ‘cut off’ without posterity. This Meccan sura comes to reassure the Prophet and as a retort to his enemy.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹We have truly given abundance^{[a](#)} to you [Prophet]— ²so pray to your Lord and make your sacrifice to Him alone— ³it is the one who hates you who has been cut off.

^{[a](#)} The word *kawthar*, ‘abundance’, is also interpreted here as referring to a specific river in Paradise.

109. THE DISBELIEVERS

Some of the Meccan idolaters suggested to the Prophet as a compromise that he should worship their gods for a year and they should worship his for a year. This was the reply.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Say [Prophet], ‘Disbelievers: ²I do not worship what you worship, ³you do not worship what I worship, ⁴I will never worship what you worship, ⁵you will never worship what I worship:^{[a](#)} ⁶you have your religion and I have mine.’

^{[a](#)} If you keep to your present gods (see Zamakhshari, *al-Kashshaf*, vol. iv).

110. HELP

A Medinan sura said to be one of the last revelations the Prophet received before his death.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹When God's help comes and He opens up^a your way [Prophet],
²when you see people embracing God's faith in crowds, ³celebrate
the praise of your Lord and ask His forgiveness: He is always ready
to accept repentance.

^a This sura is mainly understood by interpreters to refer to the surrender of Mecca to the Prophet. Accordingly many translate the word *fath* as 'victory', although there was no fighting. See also Sura 48, *Surat al-Fath*. *Fath* in classical Arabic means 'opening' or 'decision'. In a prayer, the Prophet says, 'Lord, open the gates of your Mercy for me.' Sura 1 is called *al-Fatiha*, as it opens the Qur'an. In 7: 89, *iftah* means 'decide between us and our enemy'.

111. PALM FIBRE

This sura refers to an uncle of the Prophet who opposed him fiercely, as did his wife. He insulted the Prophet with ‘Tabbat yadak’ (‘may your hands be ruined’). This Meccan sura is the retort.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹May the hands of Abu Lahab be ruined! May he be ruined too!
²Neither his wealth nor his gains will help him: ³he will burn in the
Flaming Fire— ^a⁴and so will his wife, the firewood-carrier, ^b⁵with a
palm-fibre rope around her neck.

^a Abu Lahab means ‘Flame Man’ and this verse contains a pun on this name.

^b She was said to tie bunches of thorns with ropes of twisted palm fibre and throw them into the Prophet’s path.

112. PURITY OF FAITH

This sura is unusual in having as its title a term not mentioned in the body of the sura. Ikhlas conveys the meaning of sincerity in one's religion and total dedication to the One true God. Because of the importance of this theme in Islam, the Prophet said that this sura, despite its brevity, was equal to one-third of the Qur'an.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Say, 'He is God the One, ²God the eternal.^{[a](#)} ³He begot no one nor was He begotten. ⁴No one is comparable to Him.'

^{[a](#)} *Samad*: other commonly held interpretations include 'self-sufficient' and 'sought by all' (Razi).

113. DAYBREAK

A Meccan sura used as an invocation against evil.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Say [Prophet], ‘I seek refuge with the Lord of daybreak ²against the harm of what He has created, ³the harm of the night when darkness gathers, ⁴the harm of witches when they blow on knots, ^a ⁵the harm of the envier when he envies.’

^a Said to be a means of practising witchcraft and casting spells.

114. PEOPLE

Another Meccan sura commonly used as an invocation against evil.

In the name of God, the Lord of Mercy, the Giver of Mercy

¹Say, 'I seek refuge with the Lord of people, ²the Controller^{[a](#)} of people, ³the God of people, ⁴against the harm of the slinking whisperer— ⁵who whispers into the hearts of people— ⁶whether they be jinn or people.'

^{[a](#)} Or 'King' or 'Master'.

INDEX

Aaron (Moses' brother) [104](#); blessed [288](#) God's guidance [86](#); grace [193](#); as messenger [134](#), [229](#); mission to the Egyptians [232](#) Moses requests his support from God [247](#); as Moses' spokesman [197](#); receives the Scriptures [205](#); rejection by disbelievers [217](#); and the worship of the golden calf [200](#)

Abdul Muttalib (Muhammad's grandfather) [x](#), [xxxvii](#)

Abdullah (Muhammad's father) [x](#), [xxxvii](#)

Abel (Adam's son) [70](#)

Abraha (Christian ruler of Yemen), threatens Mecca [437](#), [438](#)

Abraham [xvii](#), [122](#), [348](#); as an example [368–9](#); builds the Ka'ba [x](#), [17](#); n. a, [18](#); n. c; ceases to pray on behalf of his disbelieving father [126](#); condemns idolatry [205–6](#), [234](#), [253](#), [317](#), and is blessed with the birth of Isaac [287](#); devotion to God [14–15](#), [16](#), [292](#); dialogue with God [xx](#); as encouragement to believers to be mindful of God [359](#), [361](#); example [166](#), [209](#); faith [41](#); forbidden to plead for Lot's people [141](#); grace [193](#); guests, and the destruction of Lot's people [343–4](#); monotheism [85–6](#); prayers for the prosperity of Mecca [158](#), [160–1](#); questioning of the prophecy of Isaac's birth [163–4](#); receives the same message as that given to

Muhammad [312](#); rite of pilgrimage [209](#), [211](#); standing before God [39](#)

Abraham, people [212](#); chosen by God [37](#)

Abraham, wife, and the prophecy of Isaac's birth [141](#), [343–4](#)

Abu Bakr: father of 'A'isha [120](#), [221](#); n. c, flees from Mecca and hides in a cave [xxx](#) Rightly Guided Caliph [xiii](#); preservation of the Qur'an [xvi](#), [xxxvii](#)

Abu Hanifa, women permitted to be judges [xxv](#)

Abu Lahab (uncle and opponent of Muhammad), condemnation [443](#)

Abu Talib (Muhammad's uncle) [x](#), [xi](#), [xxxvii](#)

'Ad (Hud's people) [159](#), [212](#); arrogance [290](#); condemnation [254](#); wronged themselves [122](#); destruction [229](#), [327](#), [329](#), [348](#); disbelief [99](#), [139–40](#), as example to those who disbelieved [340](#), [344](#); disbelief [159](#); punishment [303](#), [308](#), [351](#); punishment denied [387](#); rejection of Hud [235–6](#); corruption condemned [420](#)

Adam: angels submit to [94–5](#); chosen by God [37](#); creation and favoured over the angels [4](#), [7](#); disobedience [95](#), [201](#); without a father as was Jesus [34](#), [38–9](#)

'adhab [5](#); n. c

adna al-jilbab [271](#); n. b

adoption [266](#)

adultery [220–1](#), [221–2](#); forbidden [177](#); marriage rather than adultery [53](#); punishments for [71](#); n. b

advocacy, forbidden in the event of the betrayal of trust [61](#)

afterlife [67](#), [82](#), [87](#), [285–7](#); contrast with temporal life [256](#)

Ahmad (name of Muhammad) [370](#)

‘A’isha (Muhammad’s wife), accused of adultery falsely [220](#), [221](#)

‘*alaq* [428](#); n. *a*

Alexander the Great, identification with Dhu ‘l-Qarnayn [188](#); n. *a*

Ali, Abdullah Ysuf, translation of the Qur’an [xxviii](#), [xxxviii](#)

‘Ali (Rightly Guided Caliph) [xiii](#)

al-‘alamin [3](#); n. *e*

allies, disbelieving relatives not to be allies [against Muslims] [118](#)

almsgiving [xix](#), [30–2](#), [120](#), [177](#), [259](#), [422](#), [424](#), [425](#); charitable

spending (*yunfiquna*) [5](#); n. *b* commanded before it is too late [374–5](#); commendation [61](#); before conversations between believers and Muhammad [363](#); continuation [221](#); during pilgrimages [24](#) as marks of belief [19](#); rewards for [377](#); standing of blood-relatives in calls upon believers [266](#)

am [346](#); n. *a*

Amina (Muhammad’s mother) [x](#), [xxxvii](#)

amr [xxxi](#)

angels [380](#); ascent to God [389](#); blessing [239](#); n. *b* as bringers of

justice [162](#); creation [277](#); dealing out of punishment to disbelievers [333](#); deny being worshipped [275](#); disbelievers’ claims about refuted [347–8](#); encourage believers [309](#); as gatekeepers of Hell [397–8](#); gender [xxxiii](#); as the daughters of God [169](#); n. *b*, [177](#), [183](#); n. *a*, [195](#), [204](#); n. *a*, denial of the pagan belief [346](#); n. *b*

refutation [191](#), [285](#), [288–9](#), [347](#); n. g, [348](#); seen as God's servants [316–17](#), [318](#); n. b, [319](#); guardian angels [154](#); lack of arrogance [169](#); as messengers of God [166](#); prayers for the salvation of believers [301–2](#); as receptors of men at the Day of Judgement [341](#); record people's deeds in writing [384](#); n. a; role on the Day of Judgement [228](#), [387](#); subordination to Adam [4](#), [7](#), [94–5](#), [163](#), [179](#), [186](#), [201](#), [293](#); worshipped as gods [x](#)

anger, attribution [3](#); n. f

animals: garlanding [77](#) *see also* [creation](#); [livestock](#)

ansar [xii](#)

anxiety [389](#)

apostasy [24](#), [63](#), [173](#)

Arabian peninsula, spread of Islam [xiii](#)

Arabic: structures and idioms, effects on translation [xxxi–xxxii](#); use in the Qur'an for clarity [311](#), [316](#), [323](#), [328](#); use in Scripture [307](#), [310](#)

Arabs: desert Arabs [124](#), [125](#), [127](#); condemned for disbelief [335](#), presumptuousness [339](#); idolatry [169](#); n. a, [169](#); n. b Meccan Arabs, reactions to the Qur'an [393–4](#); refusal to believe revelation of the Qur'an through Muhammad [237](#); pagan Arabs, divorce practices disallowed [362](#); n. a

Arafat [22](#), [22](#); n. f

Arberry, Arthur J., translation of the Qur'an [xxviii](#), [xxxviii](#)

Ark [of the Covenant] [28](#)

arrogant, condemnation [245](#)

‘arsh [136](#); n. *b*

Asad, Muhammad (Leopold Weiss), translation of the Qur’an [xxviii](#)–
[xxix](#), [xxxviii](#)

asbab al-nuzul [xxii](#), [xxii](#); n. [16](#)

Ascension to Heaven, and Night Journey [xi](#), [xxxvii](#), [175](#), [179](#), [347](#)

ashfaqtum [363](#); n. *a*

‘Ashura, Day [xiii](#)

‘associate’ [xvii](#)

ata [166](#); n. *a*

awe, given to God alone [365](#), [367](#)

awliya [xxxix](#)

ayas [xvii](#); contents and construction [xxii](#); introductory [3](#); n. *c*

ayat (signs) of God [xvii](#)

Azar (father of Abraham) [85](#)

Badr (battle) [xii](#), [xxxvii](#), [34](#), [35](#), [43](#), [257](#); n. *a*; distribution of battle
gains [110](#), [112–13](#), [115](#); pagans [366](#); n. *a*

bahira [78](#)

bahr [190](#); n. *a*

Banu Nadir (Jewish clan) [365](#), [366–7](#)

Banu Qaynuqa (Jewish clan) [366](#); n. *a*

Al-Baqara (sura) [4–33](#)

battle, conduct [111](#), [113](#), [114](#)

battle gains, distribution [110](#), [112–13](#), [115](#)

bayān [353](#); n. *b*

Baydawi [xxxv](#)

beliefs corruption [39](#); impossibility of forcing belief [128](#), [131–2](#), [135](#)

Muhammad to recognize that he cannot compel belief but deliver God's message only [311](#), [314](#); refutation of false beliefs of the polytheists

believers [225](#), [261](#), [262](#); acceptance of the Qur'an [239](#), [248–9](#), [430](#); afterlife [176](#); angels pray on their behalf [301–2](#); blessings [416](#), [430](#); description [389](#); and disbelievers [305](#); alliances with disbelievers sometimes permitted [36](#); encouraged by angels [309](#); exhortations to worship of God [214](#); fate [94](#), [96](#), [97–8](#), [122](#), on the Day of Resurrection [405](#); forgiveness to relatives who oppose their faith [376](#), [377](#); and God [43–8](#); as God's allies [364](#) God's guidance of [195](#), [325](#), God's providence for [158–61](#), [217](#); and God's revelation [42–3](#); response to God [4–6](#), [18–19](#), [111–12](#); solidarity in defence of God's cause [370](#); submission to God and defence against Hellfire [380–1](#); urged to spend in God's cause and uphold justice [359–61](#); worship of God [264](#), [265](#); and hypocrites, divisions between on the Day of Judgement [360](#); judgement [64](#), [138](#); justification [243–4](#); lack of action criticized [372](#); mutual respect [338–9](#); nature [73](#); known by God [277](#), [279](#), [280](#); and polytheists [295–9](#); praised [337](#); prosperity [224](#); qualities [227](#), [230–1](#); reactions to the Day of Judgement contrasted with those of disbelievers [419](#); record held in their right hands at the Day of

Judgement [387](#); religious practices in daily life [269](#); respect towards Muhammad [338](#); rewards [35](#), [45](#), [155](#), [210](#), [212](#), [213](#), [251](#), [265](#), [269](#), [271](#), [272](#), [277](#), [279](#), [313](#), [326](#), [370–1](#), [401–2](#), [404](#), at the Day of Judgement [352](#), contrasted with the punishments of disbelievers [387](#), in Paradise [185](#), [190](#), [286](#), [321](#), [322–3](#), [328](#), [341](#), compared to the disbelievers' life in Hell [345–6](#), in war for their faithfulness [335–6](#); salvation [83](#); n. *b*, [207](#), [221](#); success [215](#); supported by God [304](#); sustenance by God [256](#); testing and constancy [252](#); to be attended to in preference to attempts to convert disbelievers [409](#); triumph on the Day of Judgement [418](#); true believers [339](#) *see also* [disbelievers](#)

Benjamin (Joseph's brother) [150](#); n. *a*

bequests [20](#), [78](#); payment [51](#)

bi 'l-ghaybi [361](#); n. *a*

birth [302](#); n. *a*

bribes, forbidden [21](#)

bride-gift [27](#), [50](#), [52](#), [53](#), [68](#), [369](#)

broadcasting, use of the Qur'an ix–x

brothers: inheritances [66](#); property shares [51](#)

burning bush [239–40](#), [247](#); revelation to Moses [196–7](#)

Byzantines [257](#)

Cain (Adam's son) [70](#)

calendar [xi–xii](#), [xxxvii](#)

camel: hamstrung by the people of Thamud [351](#), [423](#); sign invoked by Salih [236](#)

camels, dedication and use [211–12](#)

captives, treatment [115](#)

charity, *see* [almsgiving](#)

chastity [389](#)

children: fathers' responsibilities for [379](#); property shares [51](#); respect for adults' privacy [225](#); weaning when parents divorce [26–7](#) *see also* [orphans](#); [parents](#); [relatives](#)

Children of Israel: as disbelievers [7–14](#), [23](#), [103–6](#); during the desert wanderings [199–200](#); of the Scriptures [143](#); exodus [134–5](#), [181](#), [322](#) God's guidance [265](#); and kingship [28–9](#); oppression in Egypt [245](#), [303](#); rebelliousness [175](#); religious differences among [325](#); response to God [4](#), [16](#); worship of calf [104](#); *see also* [Jews and Judaism](#); [People of the Book](#)

Christianity [x](#)

Christians [9](#); belief in Muhammad [255](#); n. *a* claims disowned by Jesus on the Day of Judgement [78–9](#); factions among [29](#); as People of the Book [xviii](#), and Islamic relations with [xxiv–xxv](#), [xxxvii](#); relations with Muslims [34](#), [39–42](#), and pledges from God [67](#), [68](#), [69–76](#); *see also* [People of the Book](#)

chronology, lack of [xvi](#), [xix](#)

combatants, and non-combatants [60](#)

commerce, *see* [trade](#)

common kindnesses, neglect, the result of denial of Judgement [439](#)

consecration (*ihram*) [22](#); n. *d*

consultation (*shura*) [311](#), [314](#)

contexts: effects on understanding [xxx](#)–[xxxi](#) importance for
interpretation of the Qur'an [xxi](#)–[xxii](#), [xxiv](#)

contrasts [xx](#)

the corrupt, identification [333](#)

corruption spreaders condemned [245](#)

covetousness [53–4](#)

Crashing Blow [433](#)

creation [203](#), [204](#), [209](#); benefits for man [166–7](#), [169](#), [170](#), [171](#); days
[307](#); and God, as the activity of God [223–4](#), [229–30](#), [253](#), [257](#),
[258–9](#), [295](#), [296](#), [357](#), basis in God alone [277](#), [278](#), as evidence of
God's ability to resurrect the dead [340](#), [341–2](#), as illustrative of
God's power [215](#), [261](#), [262–3](#), [281](#), [282](#); as manifestation of the
power of God [264](#), not to be worshipped in place of God [309](#),
under God's providence [313](#); levels [305](#); obedience on the Day of
Judgement contrasted with the disobedience of disbelievers [415](#);
as promptings to belief [344](#); purposeful nature [322](#); wonders [257](#),
[258–9](#), [353](#) *see also* [animals](#); [insects](#); nature

dana [118](#); n. *d*

daughters: denigration of the birth of daughters by pagans

condemned [346](#); n. *b* property shares [51](#); regarded as a disgrace

by the pagan Arabs [317](#), attributed to God [288](#); n. c, [347](#); n. g, [348](#)

David: cited as encouragement to Muhammad [272](#), [273](#); given knowledge by God [240](#); given sovereignty and wisdom by God [29](#) God's guidance [86](#); prophetic status [178](#), [206](#); and the Psalms [65](#); repentance when tested [291](#)

Dawood, N. J. [xxii](#); n. [17](#), [xxiv](#), [xxxviii](#); translation of the Qur'an [xxviii](#), [xxx](#)

day, and night, as evidence of God's creative power [282](#)

Day of Gathering, *see* Day of Judgement

Day of Judgement [78–9](#), [78](#); n. b, [80](#), [90](#), [137](#), [143](#), [179–80](#), [181](#), [186](#), [187](#), [200–1](#), [201–2](#), [207–8](#), [209](#), [213](#), [213–14](#), [239](#), [243–4](#), [258](#), [340](#), [354](#), [411](#), [412](#), [431](#), [432](#), [433](#); arrival [319](#); barriers between righteous and the damned [94](#), [97–8](#); condemnation of disbelievers for arrogance [328](#); condemnation for those who give short measure [413–14](#); creation's obedience contrasted with the disobedience of disbelievers [415](#); as the Day of Decision [403–4](#); denial, by the disbelievers [272](#), and its consequences [439](#); description [389](#), [390](#); disbelievers' rejections denounced [227–8](#); divisions between believers and disbelievers [259](#), [260](#); divisions between believers and hypocrites [360](#); divisions of mankind [356–8](#); imminence [347](#), [349](#); inevitability [203](#), [274](#), [311](#), [312](#), [314](#), [325–6](#), [345](#), [346](#), [387](#); length [264](#); men's behaviour [409–10](#); punishment of the Meccan disbelievers [351–2](#); reactions of believers and disbelievers [234–5](#), [419](#); reality [285–6](#); receptors

witness against men [341](#); signs [350](#); timing [343](#); timing not known to any save God [271](#); tyranny condemned [421](#) *see also* [Day of Resurrection](#); Final Judgement

Day of Resurrection [58](#), [172](#), [178](#), [230](#), [399–400](#), [405–6](#); description [299–300](#), as being smoke-filled [321](#); disbelievers' regrets [382](#); fate of disbelievers [296](#); fate of the idolaters and the righteous [167–8](#); judgement and rewards [176](#); man's powerlessness [341](#); punishment for the Meccan disbelievers [272](#) *see also* Day of Judgement Resurrection

days, declining days, and the need for repentance [435](#)

Days of God [158](#)

dead: disgorged from graves on the Day of Judgement [431](#), [432](#); resurrection [30](#) *see also* Resurrection

death [58](#); determination by God [80](#), [84](#); inevitability [204](#)

debts: conduct regarding [32](#); payment [51](#); written records, and women's status [xxv](#)–xxvi

destiny, God's control [267](#)

Devil, *see* Satan

devils, rebellious devils, restraint and punishment [285–6](#)

devotional practices, relaxation by God as preparation for the full weight of the Qur'an [395](#)

dhahara [222](#); n. *a*

dhakara [27](#); n. *b*

dhalama [271](#); n. *b*

dhikr [318](#); n. *a*

dhira' [388](#); n. *a*

dhu al-dhikr [290](#); n. *a*

dhu '1-awtad [290](#); n. *d*, [420](#); n. *f*

Dhu '1-Hijjah, month [420](#); n. *a*

Dhu '1-Kifl: goodness [292](#); prophetic status [207](#)

Dhu '1-Qarnayn [183](#), [188–9](#)

dialogue [xx](#)

dietary laws [19](#), [41](#), [67–8](#), [76](#), [76–8](#), [89](#), [90–1](#), [173](#)

disbelievers: activities known to God [136](#); alliances with believers, condemnation [363–4](#); sometimes permitted [36](#); amazement at the Resurrection [340](#); arguments rejected [227–30](#); arrogance contrasted with God's pride in creation [324](#), [326](#); arrogance linked with those of previous generations and of Satan [290–1](#); attempts to oppose God and Muhammad futile [331](#); and believers [305](#); belittling of the Qur'an [232](#); challenged as to their questioning of God's power over them [382–3](#); claim that a true prophet would be wealthy denied [316](#), [317–18](#); claims about goddesses and angels refuted [347–8](#); classification [353](#), [354–5](#); condemnation [239](#), [243–4](#), [410](#); abandonment by God [158–61](#); those who lead others astray [261](#); consignment to Hell [341](#); denial of the Day of Judgement [272](#); destruction [228–9](#), [231](#), because of their rejection of the truth of the Qur'an and the Resurrection [327–8](#), [329–30](#); disobedience, contrasted with the obedience of creation [415](#), ordained by God [187](#); disputes

between the oppressors and the oppressed at the Day of Judgement [274–5](#); disputes in Hell [293](#); eternal torment [418](#); eventual punishment [202](#); as evildoers, fate delayed by God until the Final Judgement [128–9](#), [130](#); as examples to those who disbelieve currently [340](#), [341](#); exhorted to believe [257](#); failure to see the significance of God's signs [264](#); fate [94](#), [95–108](#), [111](#), [112](#), [113–14](#), [122–3](#), [155–7](#); on the Day of Resurrection [405–6](#); foolishness in denying the Resurrection [389](#), [390](#); and God's revelation [42–3](#); good actions outweighed by bad faith [331–2](#); hearts hardened by God [133–4](#), [185](#); judgement [63–4](#), [66](#), [136–43](#), [203](#), [205](#), [207](#), [207–8](#); lack of belief in God as creator [256](#); lack of success in war dictated by God [336](#); life in Hell compared to the believers' bliss in Paradise [345–6](#); misconceptions regarding revelation and Muhammad's nature [252](#), [255](#), [256](#); nature known by God [277](#), [280](#); not to be helped by believers [251](#); obduracy [307–9](#), [310](#); prayers ineffective [154](#); punishment [35](#), [36](#), [41](#), [45](#), [48](#), [153](#), [194–5](#), [210](#), [212](#), [215](#), [216–19](#), [265](#), [301](#), [324](#), [325–6](#), [377](#), [395](#), [397–8](#), [402](#), [403–4](#); in the afterlife [185](#), [189–90](#); for barring believers from Mecca [209](#), [211](#), contrasted with the rewards of believers [387](#), on the Day of Judgement [271](#), [304](#), [305](#), [393](#), [394](#), inevitability [289](#), for opposition to God and Muhammad [362](#), [363](#), [364](#), of previous generations, seen as a warning to disbelievers in the present [350–1](#); shown in the story of Moses [196](#); reactions to the Day of Judgement contrasted with those of believers [419](#); reactions to the giving of the Scriptures [24](#); record held in their left hands at the Day of Judgement [387–](#)

[8](#); rejection of prophets and punishment [162](#); relations with God [42–8](#); reminded of the fate of previous generations of disbelievers [343–4](#), [376](#); repentance, *see* repentance response to God [4](#), [5–6](#), [7–14](#), [18–19](#); rewards [279](#), [313](#), scoffing met with punishment at the Day of Judgement [285–6](#), [286–7](#); guided by own desires [325](#); stubbornness and mocking of God’s revelations [281–3](#); terror at the Day of Judgement [276](#); as those who are not in God’s light [223](#); to be left to God’s judgement and not to Muhammad’s preaching [385–6](#); to be left to their own devices [409](#); torturers condemned [416](#); unjust nature [224](#) *see also* believers Meccan disbelievers polytheists

disbelieving communities, punishment [379](#)

disputes, arbitration [56–7](#)

divorce [xix](#), [52](#); attempts at reconciliation [54](#); pagan divorce practices disallowed [362](#); regulations [278–9](#); and remarriage [25–8](#), [266](#); n. *a* settlements [62–3](#), [270](#); and women’s status [xxv](#) *see also* marriage

doubters, *see* [disbelievers](#)

drawing lots [76](#)

dying [357–8](#)

eating [225](#)

education [xiv](#) n. [4](#); use of the Qur’an ix

Elijah, God’s guidance [86](#); [288](#)

Elisha, goodness [292](#)

elisions [xxxi](#)

Embassies, Year of [xxxvii](#)

emigrants [115](#)

Eve (Adam's wife), disobedience [95](#)

evidence, suppression [33](#)

evil ones, assigned as companions to disbelievers [318](#)

evildoers, *see* [disbelievers](#)

exodus [8–9](#), [234](#) Moses' people refuse to enter the holy land [70](#)

Ezekiel [207](#); n. *b*

Ezra, ascribed divine sonship [119](#)

fair dealings [177](#)

faith: arguers against faith criticized [370](#); evidence for [430](#);
freedom, but choice determines fate in the Hereafter [295](#); purity
[444](#); unity [34](#), [39](#)

faithful, the success [370](#)

faithfulness, as marks of belief [19](#)

fas'al [230](#); n. *b*

fasting [20](#); during pilgrimages [22](#)

fath [442](#); n. *a*

fathers: responsibility for children [379](#) *see also* parents relatives

al-Fatiha ix, [3](#), [164](#); n. *b*, [442](#); n. *a*

al-Fayruzabadi [xxxiii](#)

the Feast [67](#), [79](#)

feeble-minded, provision for [51](#)

Final Judgement [xvii](#), [xix](#), [36](#), [131–3](#); condemnation of the polytheists [130–1](#) Day of [161](#); and the delay of the condemnation of evil doers [128–9](#), [130](#); timing [107](#) *see also* [Day of Judgement](#)

finance [xviii](#)

fishing, during the pilgrimage [77](#)

the fly [214](#)

foetuses, development [428](#); n. *a*

food, hunting, during the pilgrimage [67](#)

forceful chargers [407](#)

Forest-Dwellers: arrogance [290](#); disbelief as example to those who disbelieve currently [340](#); rejection of Shu‘ayb [236–7](#)

Friday prayer, observance [372–3](#)

al-Furqan (Qur’an) [xx](#), [227](#); n. *b*

Gabriel (angel) [12](#), [429](#); accompanies Muhammad on the Night Journey and Ascension to Heaven [xi](#); as the Holy Spirit [173](#); revelation of the Qur’an [ix](#), [xiv](#), [xv](#), [137](#); n. *c*, [201](#); n. *b*, [237](#), [347](#), [411](#), in obedience to God [194](#)

gambling [24](#), [76](#)

Garden, *see* Paradise

gardens, parable of the luscious gardens [183](#), [185–6](#)

generalizations [xxi](#)

God: all-pervasiveness [359](#); believers' mindfulness of [4](#); n. c
beneficence in granting night and day [250](#); bounty [166–71](#), [179](#),
[182](#); calling upon [301](#), [302](#), [304](#), [305](#); commands, carrying out
[331](#); creates Adam and expels him from Eden [7](#); as creator [98](#),
[128–9](#), [153](#), [154](#), [213](#), [215](#), [229–30](#), [253](#), [256](#), [257](#), [258–9](#), [261](#),
[262–3](#), [264](#), [295](#), [296](#), [307–8](#), [309](#), [313](#), [357](#), [400](#), [403](#), [405](#), and
also as fulfiller of needs [80–9](#); and His praise [223–4](#); of man [401](#),
[402](#), for man's benefit [166–7](#), [169](#), [170](#), [171](#), and man's
ingratitude [409](#), proof of the Resurrection [209](#), purpose in
creation [327](#); as decider of victory in war and distributor of booty
[365](#), [366](#); discrimination when judging believers and disbelievers
[291](#); disobedience towards forbidden [269](#); as the dispenser of
forgiveness and punishment [301](#), [302](#); encourages Muhammad
[425](#), [426](#); exhortation to the Children of Israel [7–14](#); existence
discernible in nature [324](#) Face [354](#); gives guidance and warning
to men [424](#); goodness to believers, as reinforcement of his
instructions [266](#), [267–8](#); grace [361](#), as revelation [384](#); n b, shown
in nature [162–3](#); grammatical uses when speaking about [xx](#);
invocation [3](#); as judge [66](#), [427](#); justness [237](#); as lord of the
elements [154](#); mercy [322](#) Mercy to Muslims in sending of
Muhammad [372](#); munificence [305](#), [306](#), [312–13](#), [314](#), [316](#) Names
[107](#); nature as unseen [4](#); n. b omnipotence [214](#), [311–12](#), [376](#),
[416](#), [418](#), stressed in relation to disbelievers [382–3](#); omniscience
[136](#), [143](#), [144](#), [226](#), [263](#), [272](#), [310](#), [363](#), [367](#), [376](#), in awarding
blessing and punishment [348](#) Oneness [119](#), [227](#), [251](#), [274](#), [393](#),
[394](#), [444](#), and creative activity [295](#), and power [215](#), [218](#), without

offspring [195](#), [319–20](#); only God to be given awe [365](#), [367](#); only God to be worshipped [295](#); pledges given to Jews and Christians [67](#), [69–76](#); power [128](#), [239](#), [242–3](#); and creation [281](#), [282](#), [284](#), contrasted with the powerlessness and uselessness of the ‘partners’ [277–8](#), [279–80](#); extolled [261](#), and grace [227](#), and grace in nature [232](#), and knowledge [153–7](#); and providence [63–4](#); truths about [347](#), [348](#); and predestination [249–50](#); pride in creation, contrasted with disbelievers’ arrogance [324](#), [326](#); as protector of the righteous [325](#); providence [223](#), [275](#); punishment of the People of the Book who broke faith with Muhammad [365–6](#); relations with [xix](#), believers and disbelievers [5–6](#), [7–14](#), [18–19](#), [29–31](#), [33](#), [43–8](#), [158–61](#); relaxes devotional demands [395](#); revelation [42](#); sole worship demanded [441](#); sovereignty [36](#); speech [xx](#); submission to God as central tenet of faith [34](#), [35–6](#); supremacy [18](#); tests claims to truth [267](#); truth disputed [301](#), [303](#), [305](#); uniqueness [166](#), [169](#); unity [xvii](#), [xx–xxi](#), [203–4](#), [208](#), [213](#), [285](#), [289](#), [293](#), [307](#); unity disputed by disbelievers [290](#); wisdom and majesty [324](#), [326](#); wish that mankind should live in harmony [339](#); wonders, in the world [353–4](#)

goddesses, disbelievers’ claims about refuted [347–8](#)

Gog [189](#), [207](#)

gold ornaments [316](#), [317](#), [318](#)

golden calf [8](#), [12](#), [65](#), [104](#), [200](#)

Goliath (Philistine leader killed by David) [29](#)

grammar [xix–xx](#)

graves [434](#)

guidance: for both believers and disbelievers [325](#) God to provide [424](#); groups responding to [4](#); plea [3](#), [4](#)

guilty, trial [250](#); n. *a*

hadhf al-jawab [420](#); n. *c*

hadith [222](#); n. *a*

hafiz ix

Hagar [18](#); n. *a*

Hajj pilgrimage [420](#); infected by polytheism [x](#)

hakim [39](#); n. *a*, [128](#); n. *a*

ham' [78](#)

Haman: arrogance [254](#); condemnation [245](#), [247](#); disbelief [303](#)

harraka [200](#); n. *b*

Harut (angel) [12](#)

Hasan (son of 'Ali) [xiii](#)

Hayyan, Abu [xxxv](#)

heads, shaving [22](#); n. *c*

Hell [35](#), [46](#), [52](#), [167](#), [175](#), [176](#), [194](#), [219](#), [230](#), [436](#); capacity [341](#); contrasted with Paradise [353](#), [354](#); description [356–7](#), [397–8](#); disbelievers' life compared to the believers' bliss in Paradise [345–6](#); engulfs sinners [255](#); entry of disbelievers into [299–300](#); filling with jinn and men [144](#); life [293](#); nature [159](#), [160](#); as place of punishment [319](#); as reward for disbelievers [97](#), [122](#), [163](#), [189](#),

[190](#), [199](#), [207](#), [265](#), [279](#), [324](#), [332](#), [334](#), [363](#), [382](#), [405](#), [408](#); and the Tree of Zaqqum [179](#), [286](#), [322](#), [357](#); unremitting nature of punishment in Hell [304](#)

Hereafter, *see* afterlife

al-Hijr, people of: disbelief [162](#), [164](#) *see also* Thamud's people

Hijra (Migration) [xi](#)-xii, [xvii](#), [xxxvii](#)

Hira, Cave [xi](#), [397](#)

homosexuality [52](#); condemnation [242](#), [253–4](#), [351](#) Lot condemns [236](#)

hoopoe, dialogue with Solomon [xx](#), [240](#)

Hour, the *see* Day of Judgement

household behaviour [220](#), [222](#), [225](#)

houses, entering [21](#)

Hud (prophet) [98–9](#), [159](#), [329](#); rejection [235–6](#); role as prophet invoked as an encouragement to Muhammad [136](#), [139–40](#)

Hudaybiyya (treaty) [xxxvii](#), [334–7](#), [368](#)

humble, commendation [211](#)

Hunayn (battle) [xxxvii](#), [118](#)

hunting: during the pilgrimage [67](#); forbidden during the pilgrimage [77](#)

Husayn (son of 'All) [xiii](#)

husbands, property shares [51](#)

hypocrites: alliances with forbidden [58–9](#); bad behaviour censured [266](#), [271](#); and believers, divisions between on the Day of

Judgement [360](#); condemnation for joking about God [122](#);
criticisms [374](#); failure to support Muhammad leads to censure
[116](#); fate [331](#); intrigues [50](#); judgement [63–4](#) Medinan hypocrites
condemned [334](#) *munaḥiqun* [xviii](#); response to God's guidance [4](#)

ibl [419](#); n. *b*

Iblis, *see* Satan

Ibn 'Abbas [215](#); n. *c*

Ibn Mandhur [xxxiii](#)

Ibn Taymiyya, intertextuality in the Qur'an [xxx](#)

Ibn Ubayy (head of the 'hypocrites' of Medina) [365](#), [366](#)

'idina [165](#); n. *b*

idle talk, condemnation [122](#)

idolaters [116–17](#), [119](#); attempts to persuade Muhammad to worship
their gods [441](#); castigation [209](#), [210](#), [213](#), [214](#); condemnation, for
denying God's bounty [166–7](#), [169](#) Medinan idolaters condemned
[334](#), [336](#)

idolatry [x](#), [62](#), [76](#) Abraham condemns [205–6](#), [253](#), [287](#), [317](#);
condemnation [207](#), [259](#); refuted in face of God's power and
creation [277–8](#), [279–80](#); rejection [234–5](#), [237](#); to be avoided [158](#),
[160–1](#)

Idris: grace [193](#); prophetic status [207](#)

iftah [442](#); n. *a*

ihram (consecration) [22](#); n. *d*

ikhlas [444](#)

‘Illiyyin [413](#)

iltifat [xx](#), [xxxv](#)

impurity, avoidance when praying [55](#)

‘Imran, family [34](#), [37](#)

infanticide: female [169](#), [411](#); n. *a* as a result of the fear of poverty,
forbidden [177](#)

inheritances [50](#), [51](#), [54](#), [66](#); misappropriation condemned [420](#)

insan [420](#); n. *g*

insects: ants, and Solomon [239](#), [240](#); bees, activity as evidence of
God’s inspiration [166](#), [170](#)

interfaith relations [xxiv](#)–xxv

international relations [xviii](#)

intertextuality [xxx](#)

intoxicants and intoxication [24](#), [55](#), [76–7](#), [96](#); n. *c*

Iram, tyranny condemned [420](#)

iron [359](#), [361](#)

Isaac (Abraham’s son) [15](#), [161](#), [193](#), [206](#), [253](#); birth prophesied [141](#),
[163–4](#), [254](#); devotion to God [292](#) God’s guidance [86](#)

Ishmael (Abraham’s son) [15](#), [18](#); n. *a*, [161](#); builds the mosque in
Mecca [17](#); n. *a* God’s guidance [86](#); goodness [292](#); grace [193](#);
prophetic status [207](#); sacrifice [287](#)

Islam: acceptance by Meccans [xxxvii](#); conversions, attempts to
prevent [331](#); nature [xxiv](#); spread [xiii](#), [xxxvii](#)

Islamic arts and sciences, basis in the Qur’an ix

Isma'il (seventh imam) [xiii](#)

istifham inkari [7](#); n. *b*

ittaka'a [345](#); n. *e*

Jacob [xvii](#), [145–6](#), [149](#), [151](#), [193](#), [206](#), [253](#); birth prophesied [141](#)

God's guidance [86](#); obedience to God [15](#), [292](#)

jaza' [118](#); n. *e*

Jerusalem [xi](#) Night Journey [xxxvii](#), [175](#); prayers towards [14](#); n. *a*

Jesus [xvii](#), [371](#); birth and mission [34](#), [37](#), [37–9](#) Christian beliefs in his divinity seen as false [69](#); confirmation of the Torah [72](#); creation by God [217](#); disownment of Christian claims on the Day of Judgement [78–9](#); divinity denied [75](#), [119](#), [133](#), [191](#), [192](#), [316](#), [318–19](#); divisions among his people [370](#); as encouragement to believers to be mindful of God [359](#), [361](#); foretells the coming of Muhammad under the name of Ahmad [370](#) God's guidance [86](#) as prophet [11](#), [29](#), [66](#); receipt of the same message as that given to Muhammad [312](#); renunciation of claims to divinity [67](#); as a sign for all people [207](#); as son of God [xxxiii](#); taken by God [65](#)

Jews and Judaism [x](#); belief in Muhammad [255](#); n. *a*; criticized for spiritual presumption [372](#); dietary regulations [91](#), [174](#); distortion of the Scriptures [55–6](#); granted tolerance [xii](#); as People of the Book [xviii](#), and Islamic relations with [xxiv–xxv](#), [xxxvii](#); pledges from God and relations with Muslims [67](#), [68](#), [69–76](#); refusal to enter the holy land during the exodus wanderings [70](#); relations

with Muslims [34](#), [39–41](#) *see also* Children of Israel People of the Book

jihad [xxxix](#)

jinn: belief in the Qur'an [327](#), [329](#); classification [353](#), [354](#);
condemnation [308](#); creation [163](#), not needed by God [344](#); not the
revealers of the Qur'an [232](#), [237](#), [238](#); reactions to the Qur'an
[393](#); as servants of Solomon [292](#); subservience to God [289](#); used
as workers for Solomon [273](#); worshipped by disbelievers [275](#)

jizya [118](#); n. *e*

Job: blessing after affliction [292](#) God's guidance [86](#); prophetic status
[206–7](#)

John (son of Zachariah) [191](#), [207](#) God's guidance [86](#)

joking, joking about God condemned [122](#)

Jonah [128](#), [135](#), [288](#) God's guidance [86](#); prophetic status [207](#);
shown God's mercy [385–6](#)

Jonah's people, repentance [135](#)

Joseph [xvii](#), [145–52](#) God's guidance [86](#); rejection by disbelievers
[303](#)

judgement, *see* [Day of Judgement](#); [Final Judgement](#)

judges, bribing forbidden [21](#); women as judges [xxv](#), [xxvi](#)

justice: administration [56](#), by Muhammad for the People of the Book
[72](#), [72–3](#); bearing witness impartially [68–9](#)

Ka'ba [77](#), [345](#); building by Abraham and Ishmael [15](#); building and
pilgrimages to [x](#); centrality to *qibla* and rites of pilgrimage [18](#); n.

c guardians [112](#); pilgrims' disgraceful acts [96](#); n. *a*
kafur [401](#); n. *b*
Karbala (battle) [xiii](#)
kawthar [440](#); n. *a*
Khadija (Muhammad's wife) [x–xi](#), [xxxvii](#)
khalifa (successor) [7](#); n. *a*
al-Khattab, 'Umar ibn, conversion to Islam [xxxvii](#)
kingship, in Israel [28–9](#)
kinship ties [50](#)
knowing (*zanna*) [8](#); n. *a*
Korah, disbelief [303](#)
Koran, *see* Qur'an

la yubdi' wa-la yu'id [275](#); n. *a*
al-Lat (Arabian pagan goddess) [347](#)
learning/knowing [xiv](#); n. [4](#)
legal texts [xviii](#)–xix
legislation, reinforcements [78](#); n. *b*
lesbian acts [52](#)
life saving [71](#)
Light, Verse [220](#), [223](#)
livestock: creation for man's benefit [166](#), [170](#), [284](#); dedication and
use [211](#); intended for man's use [215](#); polytheists' regulations
refuted [90–1](#) *see also* [animals](#)

loans [xxvi](#)

Lot [141–2](#); blessing [288](#); condemns homosexuality [253–4](#) God's guidance [86](#); as messenger [100](#); rejection [236](#), [242](#); salvation and prophetic status [164](#), [206](#); seeks refuge in God [253](#)

Lot, people [212](#); arrogance [290](#); disbelief as example to those who disbelieve currently [340](#), [344](#); as disbelievers [141–2](#); punishment [351](#)

Lot, wife, disbelief [381](#)

lote trees [273](#), [347](#)

Luqman the Wise [261](#), [262](#)

Luther, Martin [xxxvii](#)

Madina, *see* Medina

Magians [210](#), [210](#); n. c

Magog [189](#), [207](#)

Malik (angel in charge of Hell) [319](#)

Manat (pagan diety) [347](#)

man: birth and resurrection [417](#) creation [163](#), [166](#), [171](#), [215](#), [305](#), and ability to communicate [353](#), created for toil and trial [422](#); denial of the Day of Resurrection [399–400](#); disputes creation by God [284](#); homosexual acts [52](#); ingratitude condemned [409](#), [412](#); obsession with wealth condemned [434](#), [436](#); self-satisfaction [428](#); testing [183](#), [298](#), [401–2](#) *see also* mankind

mankind: creation [264](#), not needed by God [344](#); divisions at the Day of Judgement [356–8](#) God's knowledge about as shown by the

receptors at the Day of Judgement [340–1](#); need of God [278](#);
powerlessness on the Day of Resurrection [341](#); unity and
harmony among [339](#) *see also* men

marriage [xviii](#), [220](#), [222–3](#); blessing by God [258](#); commendation of
[53](#); forbidden degrees [52–3](#); intermarriage between Muslims and
women of the People of the Book [68](#); intermarriage with pagans
forbidden [25](#); intermarriage with those of other faiths [xxv](#)
Muhammad's conduct dictated by God [270](#); remarriage and
divorce [25–8](#), [266](#); n. *a* treatment of believing and disbelieving
women and their marriage dowries [369](#) *see also* divorce

martyrdom [282](#); n. *a*

martyrs: testimony [44](#); n. *b*

Marut (angel) [12](#)

Marwa [18](#)

Mary (mother of Jesus) [34](#), [37–8](#), [65](#), [66](#), [75](#), [191–2](#), [207](#), [217](#);
belief [381](#); denial of Christian claims for her divinity [79](#)

matta'a [288](#); n. *b*

mawla [266](#); n. *b*

Mecca [x](#); attacked by the army of Abraha [437](#), [438](#); believers barred
from when on pilgrimage [209](#), [211](#); establishment by God [249](#)
God warns [87](#); as guarantee of God's oath [422](#), [427](#); as one of the
two cities [317](#); n. *b* pilgrimages [41](#), ordinances governing [21–3](#); as
point of departure in the Night Journey [175](#); prayers towards [14](#);
n. *a*, [17](#); prosperity prayed for by Abraham [158](#), [160–1](#); sacred
character does not deny believers the right of self-defence [xxiii](#); as

sanctuary [256](#); surrender [359](#); n. *b* surrender to Muhammad [442](#);
warnings to [311](#)

Meccan disbelievers [170](#); n. *d* arguments answered [345](#), [346](#);
assertions denied [191](#); claims that the angels are God's daughters
[183](#); n. *a* condemned along with the arrogant [245](#); denial of the
Resurrection [407](#); opposition to Muhammad's teachings [xi](#);
punishment [272](#), [351–2](#) *see also* [disbelievers](#)

Meccans [321](#); attacks on Muhammad and his followers allow
engagement in self-defence [xxii–xxiii](#) conversion to Islam [xii](#);
iniquitous behaviour of those who attempted to expel Muhammad
[331](#); religious beliefs prior to conversion to Islam [xvii](#)
Resurrection denied [322](#); tardiness in believing in the Qur'an [327](#)
mediation [58](#)

Medina [x](#), [xi–xii](#) besieged by disbelievers at the Battle of the Trench
[266](#) Muhammad's death [xiii](#)

Medinans, commended for believing acts [127](#)

menstruation, sexual intercourse forbidden during [25](#)

messengers: as commissioned by God [306](#); mocked [80](#), [82](#);
persistence in testifying to disbelievers [308](#); rejection [173](#);
rejection by disbelievers [168](#); role [159](#), [176](#) *see also* prophets

Michael (archangel) [12](#)

Midianites [122](#), [212](#); condemnation for the rejection of Shu'ayb [254](#);
as disbelievers [100–1](#), [142–3](#)

migrants [60](#)

Migration (Hijra) [xi](#)–[xii](#), [xvii](#), [xxxvii](#)

mihrab [273](#); n. *a*

milk-mothers [52](#)

milk-sisters [52](#)

min [42](#); n. *a*

min anfusikum [50](#); n. *a*

Mina [22](#); n. *f*, [23](#); n. *b*

minbar [373](#); n. *a*

mindfulness (*w-q-y*) [4](#); n. *c*

miracles [178–9](#)

mischief-makers, condemned as evildoers [339](#)

misdeeds, minor misdeeds cancelled by God [53](#)

Mistah (relative of ‘A’isha) [221](#); n. *c*

modesty [220](#), [222](#), [225](#)

monasticism [361](#)

monotheism [92](#), [93](#)

moon: crescent moons, and the timing of pilgrimages [21](#); rising and setting [353](#); splitting in two at the Day of Judgement [350](#); and sun, as evidence of God’s creative power [282](#); worship, [x](#) *see also* sun

Moses [xvii](#), [8–9](#), [11](#), [12](#), [64](#), [65](#), [175](#), [245–8](#), [348](#); blessing [288](#); commissioning at the burning bush [239–40](#); divisions among his people [370](#); as encouragement to Muhammad [143](#), [407](#) God’s guidance [86](#); and the Golden calf [196–200](#); grace [193](#);

guiltlessness before God [271](#); and the Jews' refusal to enter the holy land during the exodus wanderings [70](#); meeting with unidentified figure [183](#), [187–8](#); as messenger [101–5](#), [134](#); mission to Pharaoh's people [232–4](#), [322](#); and the plagues [318](#); as prophet [229](#), [254](#); receipt of the same message as that given to Muhammad [312](#); receives the Scriptures [205](#), [265](#), [310](#); rejection [212](#); rejection by disbelievers [217](#); rejection by Pharaoh and his people [344](#); reminds the Children of Israel of God's providence [158](#); sister [245–6](#); victory [301](#), [302–4](#)

Moses, mother [245–6](#)

mosques: first mosque built at Yathrib [xii](#); mosque built by hypocrites condemned [125–6](#); those qualified to tend [117–18](#)

mothers: property shares [51](#) *see also* relatives

Mount Judi (resting place for Noah's Ark) [139](#)

Mount of Mercy [xii](#)

Mount Sinai [9](#), [12](#), [65](#), [248](#) God swears by [345](#)

mubin [353](#); n. *b*

Mufradat [76](#); n. *a*

muhajirun [xii](#)

Muhammad ix, [x–xiii](#), [xxxvii](#); accused of being mad [272](#), [275](#), [384](#); allowed self-defence against Meccan attacks [xxii–xxiii](#) assured of abundance from God, in place of the loss of his last son [440](#); believers' respect for [270–1](#); comforted in face of accusations of his being a liar [277](#), [278](#); commanded to be faithful to God [237–](#)

[8](#); commanded to persist in his proclamations [346](#); commanded to preach God's word [344](#); commanded to read [428](#); commended to the support of his followers as a sign of their loyalty to God [334–5](#); defence before the disbelievers [275](#); disbelievers' rejections denounced [227](#), [229](#); disobedience towards forbidden [269](#); divine commission to reveal the Qur'an [281](#); divine source of his message [347](#); encouragement by God [425](#), [426](#); encouragement [128](#), [135](#), [152](#), [162–5](#), [196](#), [202](#), [327](#), [330](#), by the examples of earlier prophets [290](#), [291–2](#); perseverance and patience [191](#), [194](#), [384](#), [385–6](#), [401](#), [402](#), and ignore the taunts of disbelievers [301](#), [304](#), [305–6](#); remain close to God [309](#), through references to David and Solomon [272](#), [273](#); as encouragement to believers to be mindful of God [359](#); exhortation to constancy [254–5](#); exhorted not to be saddened by disbelief [261](#), [262](#); exhorted to remain steadfast in the face of disbelief [243–4](#); exhorted to follow God's clear religious path [325](#); exhorted to obey God [269](#); exhorted to pay no attention to disbelievers [264](#); exhorted to persevere [257](#), [258–9](#); flees from Mecca and hides in a cave [xxx](#); followers, indignant at the treaty made at Hudaibiyya [334](#), [336](#); home life [380](#); instructed on recitation of the Qur'an [399](#); instructed to speak to believers and disbelievers [274](#); insults condemned [121](#); lacking in miraculous powers [181](#); madness denied by God [411](#); marriages [270](#); as 'Messenger' [xv](#); as model for believers [268](#); name mentioned [331](#); obedience towards [56–7](#), [58](#), [61](#), [220](#), [224](#); opponents and their reward [23](#) as Prophet [44–5](#); prophetic character [xvii](#), [203](#), [205](#), [208](#), affirmation [285](#), and lack of

miraculous powers [175](#); rebuked for attention to disbelieving nobles and inattention to a blind enquirer [409](#); reminded that he cannot convert everyone and should remain steadfast [245](#), [248](#), [249](#); revelation of the Qur'an [xiv](#)–[xv](#) revelations, and their truths [94](#), [107–9](#) role [153](#), [156](#), as the messenger of God to the People of the Book [70](#), in warning and giving good news [136](#), [137](#), [143–4](#); sending by God [17](#); sending as God's grace [372](#); tempting by disbelievers [180](#); testimony to the Meccan Arabs [394](#); truth affirmed by God [387](#), [388](#); vision of pilgrimage to Mecca [334](#), [336](#); witness [166](#), [172](#); as witness against the polytheists [172](#); wives, believers' conduct towards [266](#), instructions to [268–9](#)

Mujahid [397](#); n. *c*

munafiqun (hypocrites) [xviii](#)

muqwin [357](#); n. *a*

murder [71](#); of believers by believers [59–60](#); fair retribution for [20](#); forbidden [53](#), [177](#)

Muslims [214](#); exhorted to obey God in all things lest their good deeds come to nothing [331](#), [333](#); instructions for [172–4](#); as the just [16](#); migrate to Abyssinia seeking refuge from persecution [xi](#), [xxxvii](#); not to ally themselves with their Meccan enemies [368](#), [369](#); relations with Jews and Christians [15–16](#), [34](#), [39–42](#), [67](#), [68](#), [69–76](#); spiritual growth as grace from God [372](#); tensions with the People of the Book [50](#), [55–6](#)

mutual neglect, among those being judged on the Day of Judgement [376](#)

Muzdalifa, plain [22](#); n. *f*

al-Nadr ibn al-Harith, condemnation for attempting to mislead
others [261](#); n. *a*

nahr [xxxii](#)

nar [239](#); n. *a*

nasakha [212](#); n. *a*

nashaza [54](#); n. *a*

nazi'at [407](#); n. *a*

needy, neglect, the result of denial of Judgement [439](#)

night, and day, as evidence of God's creative power [282](#)

Night of Glory [429](#)

Night Journey and Ascension to Heaven [xi](#), [xxxvii](#), [175](#), [179](#), [347](#)

night-comer [417](#)

Nimrod [416](#); n. *b*

Noah [xvii](#), [175](#); chosen by God [37](#); contemporaries condemned [122](#);
dialogue with God [xx](#); as encouragement to believers to be
mindful of God [359](#), [361](#) God's guidance [86](#); preaching and
prayer for the destruction of disbelievers before the Flood [391–2](#);
as prophet [98–9](#), [133](#), [159](#), [216](#); receipt of the same message as
that given to Muhammad [312](#); rejection [235](#); role as prophet
invoked as an encouragement to Muhammad [138–9](#); salvation
[287](#), [350](#); salvation and rejection by his own people [253](#)

Noah, people [212](#); arrogance [290](#); destruction [229](#), [348](#); disbelief as
example to those who disbelieve currently [340](#), [344](#); as

disbelievers [159](#), [216](#); punishment [301](#), 303 rejection of Noah and their punishment [350](#)

Noah, wife, disbelief [381](#)

Noah's Ark [138–9](#), [216](#), [253](#), [282–3](#), [387](#)

nobles, salvation [83](#); n.b

non-combatants, and combatants [60](#)

oathbreaking: atonement for [76](#); criticisms [370](#); forbidden [172](#) God prevents Job from oathbreaking [292](#)

oathtaking [25](#); release from [380](#)

obedience: given to God alone [365](#), [367](#); to Muhammad [56–7](#), [58](#), [61](#), [220](#), [224](#)

oppressed, defence, permits the taking up of arms [xxii](#)

oppression, punishments for [314](#)

orphans: care [425](#); cruelty to, the result of denial of Judgement [439](#); orphan girls, treatment [62](#); property [177](#), and its disposal [50–1](#); management [25](#), [92](#) *see also* children

pagans: intermarriage with forbidden [25](#) Meccan pagans, dispute about the angels as daughters of God [195](#), rejoicing at the defeat of the Byzantines by the Persians [257](#); n. *a*

Palmer, E. H., translation of the Qur'an [xxvii](#), [xxxviii](#)

Paradise [51–2](#), [167–8](#); admission to Paradise includes absolution from bad deeds [334](#); believers' bliss compared to the disbelievers' life in Hell [345–6](#); contrast between the two levels of Paradise

[354–5](#); description [356](#), and seen as the reward of believers [332](#); entry into [13](#), [300](#); entry into Paradise preceded by persecution [24](#); life [283](#), [286](#), [292–3](#); nature in the light of Arabic structures and idioms [xxxi](#)-[xxxii](#) as the objective of believers [360–1](#); resting place for believers [97](#); as reward of believers [6](#), [35](#), [44](#), [49](#), [56](#), [122](#), [124](#), [125](#), [126](#), [129](#), [143](#), [155](#), [156](#), [160](#), [163](#), [185](#), [190](#), [199](#), [210](#), [213](#), [215](#), [228](#), [251](#), [255](#), [258](#), [261](#), [265](#), [279](#), [319](#), [322–3](#), [328](#), [341](#), [343](#), [379](#), [385](#), [401–2](#), [408](#), [413](#), [416](#); as reward for truthful Christians [76](#), [79](#); as the reward of the godly [62](#); as the reward of those who repent [194](#)

paragraphs, use in translation [xxxiv](#)

parents: property shares [51](#); relations with as the mark of believers and disbelievers [328](#); respect for except in the case of disbelief [262](#); respect for [176](#); respect for and obedience to [252](#) *see also* children fathers mothers relatives

peace [xviii](#)

pearls [353](#); treatment [345](#); n. f

the pen [xiv](#); n. 4

People of the Book [xviii](#); and God's grace [359](#), [361](#); lack of faithfulness to treaty leads God to drive them from their homes [365–6](#); misdeeds [64–5](#), [66](#), [430](#); rebels to be fought [118–19](#); relations with [xxiv](#)-[xxv](#) rewards for faith [49](#); tensions with Muslims [50](#), [55–6](#) *see also* Children of Israel Christians Jews and Judaism

'Perfecting the blessing' [68](#); n. b

persecution [17–18](#); contrasted with God’s punishment [252](#)

Persians, attacks on the Byzantines [257](#)

personal responsibility [176](#), [398](#); in choosing good or evil [424](#); in conduct [325](#); on the Day of Judgement [322](#); and final rewards [348](#); in matters of belief [14](#), [15](#), [16](#), [311](#), [314](#), [345](#); for sin [252–3](#)

Pharaoh: arrogance [254](#), [290](#); condemnation [245](#), [247–8](#); destruction [301](#), [302–4](#); disbelief [134](#), [143](#), [197–9](#); dreams, interpreted by Joseph [148](#); drowning [181](#); punishment [318](#), [387](#), [395](#); rejects God’s word brought by Moses [232–4](#); rejects Moses [101–2](#), [217](#), [240](#); as reminder to disbelievers [407](#); tyranny condemned [420](#)

Pharaoh, people: condemnation [416](#); disbelief as example to those who disbelieve currently [340](#), [343](#); punishment [351](#)

Pharaoh, wife, belief [381](#)

Pharaoh’s people: destruction [229](#); as disbelievers [101–3](#), [114](#), [134](#), [143](#); punishment [318](#); reject Moses [217](#), [240](#), [247–8](#); rejection of God’s word [233–4](#); summoned to repent by a believer [303–4](#); testing through the mission of Moses [322](#); treatment of the Children of Israel and death in the Red Sea [8](#) *see also* Pharaoh
Pharaoh, people

Pickthall, Muhammad Marmaduke, translation of the Qur’an [xxvii–xxviii](#), [xxxviii](#)

pilgrimages: hunting for food [67](#); hunting forbidden but fishing allowed [77](#); minor pilgrimages (*‘umra*) [18](#), [18](#); n. b ordinances governing [21–3](#); rite, as enacted by Abraham [209](#), [211](#)

pledges [172](#), [177](#); observance [155](#), as marks of belief [19](#); as received from God [67](#), [69–76](#); taken from the Jews by God [74–5](#)

plenty, as a test [394](#)

poets [232](#), [238](#)

polygamy [50](#)

polytheism [x](#), [xvii](#); advocacy by parents condemned [252](#); among Hud's people [140](#); condemnation [176](#), [204](#), [254](#), [256](#), [258](#), [259](#), [318](#), [320](#), at the Final Judgement [129](#), [130–1](#); condemned by Luqman [261](#); denial [257–8](#), [274](#); denunciation [227](#), [228](#), [229](#), [230](#), [245](#), [249](#), [250](#), [251](#); forbidden [177](#), [178](#) Muhammad's opposition to [xi](#); rejection [239](#), [242–3](#), [284](#), [312](#), [327](#), [329](#); worthless nature [133](#)

polytheists: beliefs refuted [92](#), [93](#); condemnation for denying God's bounty [166–72](#); contrasted with believers [295–9](#); false beliefs refuted [80–9](#); not to tend mosques [117–18](#); prayers on behalf of hostile relatives condemned [126](#); relations within the event of persecution [xxiii–xxiv](#) uncleanness [118](#) *see also* [disbelievers](#)

prayer direction (*qibla*) [14](#); n. *a*, [16–17](#), [18](#); n. *c*, [19](#)

prayers [254–5](#); avoidance of impurity [55](#); cleansing before prayer [68](#); conduct during war [60–1](#); when in danger [27](#); formal prayer (*salah*) [5](#); n. *a* as marks of belief [19](#); rewards in the Hereafter [23](#)

praying for show, the result of denial of Judgement [439](#)

predestination [203](#), [249–50](#), [252](#), [253](#), [264](#), [297](#) God decides between believers and disbelievers [259](#), [260](#)

pride [177](#)

privacy, respect for [225](#)

privation, as a test [394](#); n. *a*

pronouns, use [xxxii](#)-xxxiii

property [50](#); disposal [50-1](#), [51-2](#), [53](#), [54](#); management for orphans [92](#); protection [xxvi](#); restoration [56](#); right use of personal property [21](#)

prophets [xvii](#)-xviii God's affirmation, after removing Satan's insinuations from their messages [212-13](#) Children of Israel's treatment of [11-12](#); continuity [311](#), [312](#); disbelievers in the prophets condemned [252](#), [253-4](#), [255](#) [256](#); as encouragement to believers to be mindful of God [359](#), [361](#); examples used as support and encouragement for Muhammad [290](#), [291-2](#); followers and their reactions [232-7](#); grace [191](#), [193-4](#); as messengers [203](#), [205-7](#); as *muslim* [xxiv](#); perseverance in spite of rejection [162-5](#); rejection [281-2](#); rejection by disbelievers [216-17](#), [219](#), [228-9](#); and their consequent destruction [239](#), [239-40](#), [241-2](#); rejection by the people of 'Ad [327](#), [329](#); rejection as liars [277](#), [278](#); revelations to [65](#); role [56](#); role an encouragement to Muhammad [136](#), [138-44](#); sending by God [29](#); stories [287-8](#); wealth discounted as a measure of a prophet's truth [316](#), [317-18](#)
see also messengers

providence, God's control [275](#), [361](#)

punctuation [xxxiv](#)-xxxv

punishments: for adultery [71](#); n. b eternal nature in the afterlife [200](#); for persecution of Muslims by the People of the Book [71](#); for theft [71](#); in this life and the Hereafter [387](#)

Qarun: arrogance [254](#); condemnation [245](#), [250–1](#)

qasr [403](#); n. c

qibla (prayer direction) [14](#); n. a, [16–17](#), [18](#); n. c, [19](#)

Queen of Sheba [240–1](#); dialogue [xx](#)

Qur'an [ix–x](#), [xxxvii–xxxviii](#) acceptance [248–9](#); authenticity [128](#); belittling [232](#); as both joyful news and warning [239](#); canonization [xvi](#); n. [8](#); compilation [xv–xvi](#) consistency as evidence of its origin [58](#); disbelievers mock [217](#); disbelievers' rejections denounced [227](#), [230](#); divine origins [xiv](#); n. [3](#), [131](#), [162](#), [232](#), [237](#), not poetry made by man [281](#), [284](#); ease of understanding [350](#), [351](#); effects upon believers [297](#); extent [190](#); final revelation [xiii](#); first revelation on the Night of Glory [429](#); as a gift revealed from God [279](#); gives knowledge about the Hour of Judgement [319](#); as God's word [399](#); as guidance [175](#), [176–82](#), [187](#), [201](#); interpretation [xxi–xxvi](#) Koran [xxvi](#); mercy [321](#); opponents warned of punishment [165](#); as reading [353](#); n. a recitation [180](#); rejection by disbelievers [415](#); responses to determine fate at the Day of Judgement [137](#); revelation [xi](#), [xiv–xv](#), [170](#), [181–2](#), [183](#), [196](#), [200](#), [201](#), [203](#), [205](#), [210](#), [213](#), [255](#), [347](#), [357](#), [379](#); revelation questioned by disbelievers [229](#); role [145](#); structure [xvi–xvii](#) stylistic features [xix–xxi](#) themes [xvii–xix](#) translations, conventions used [xxix–xxxvi](#) in English [xxvi–xxix](#) truth [94](#), [264](#), [307](#), [309](#), [324](#), [411](#), affirmed by

God [387](#), [388](#), disbelievers' rejection and their destruction [327–8](#),
[329](#), and nobility [290](#), [294](#) *see also* *ayas suras*

Quraysh (tribe), trading journeys [438](#)

r-b-b [3](#); n. *d*

al-Raghib [76](#); n. *a*

rahim [3](#); n. *b*

rahman [3](#); n. *a*

rain, illustrative of the concept of resurrection [419](#); n. *b*

ra'ina [13](#), [55](#)

Ramadan: obligations [xix](#); observances [20–1](#)

al-Raqim [183](#)

al-Rass, people: destruction [229](#); disbelief as example to those who
disbelieve currently [340](#)

al-Razi, Fakhr al-Din [xxxv](#), [xxxvi](#)

reading [xiv](#), [xiv](#); n. [4](#), [xv](#)

rebellious, allowed to stray [370](#)

reconciliation, commendation [61](#)

refugees, Muslim refugees, to be rewarded by God [366](#)

refugees from persecution, rewards [168](#), [173](#)

relatives: prayers on behalf of hostile relatives condemned [126](#);
treatment [172](#) *see also* *children fathers mothers parents*

religion, unity [311](#), [312](#)

religious divisions [311](#), [312](#)

religious tolerance [29](#); at Yathrib [xii](#)

remarriage, *see* divorce marriage repentance [52](#), [125](#), [295](#), [297](#), [299](#);
disbelievers' repentance, when faced by Hell [382](#); and entry to
Paradise [194](#); essential that it take place before the Day of
Judgement [302](#), [306](#), [321](#), [421](#); in the face of God's punishment
in this life [384–5](#); futility at the arrival of the Hour [332](#) God's
transformation of those who repent [230–1](#); and its rewards [249](#);
urged on by the decline of the day [435](#)

Resurrection [xvii](#), [xviii](#), [30](#), [168](#), [277](#), [302](#); n. a, [340](#), [433](#);
affirmation [376](#); assurance [178](#); coming [417](#); creation as evidence
of God's ability to resurrect the dead [340](#), [341–2](#); denied by the
Meccans [322](#); disbelievers' denial questioned [264](#), [389](#), [390](#);
disbelievers reject [216](#), [243](#); inevitability [215](#), [218–19](#), [307](#), [407](#);
mistaken beliefs about [393](#); proof seen in the creative power of
God [209](#); reality [281](#), [283](#), [427](#); truth, disbelievers' rejection and
their destruction [327–8](#), [329–30](#); winds as illustration [343](#) *see also*
[Day of Resurrection](#)

retaliation [xix](#)

retribution [177](#)

revelation [311](#), [314–15](#)

rhetorical questions [xxxii](#)

righteous, commendation and entry into Paradise [167–8](#)

Rightly Guided Caliphs [xiii](#)

rivers, in Paradise [xxxii](#)

Rodwell, J. M., translation of the Qur'an [xxvii](#), [xxxviii](#)

Ross, Alexander, translation of the Qur'an [xxvii](#), [xxxvii](#)

Sabbath, obligatory nature [174](#)

Sabians [9](#); n. *a*, [74](#), [210](#)

Sacred Months [77](#); observance [119](#)

sacrifices, offering for, during pilgrimages [22](#)

Safa [18](#)

safe conduct [xxiv](#)

Safwan (companion of 'A'isha), falsely suspected of adultery [220](#)

sa'iba [78](#)

sa'id [55](#); n. *b*

sajada [154](#); n. *b*

salah (formal prayer) [5](#); n. *a*

salam [356](#); n. *a*

Sale, George, translation of the Qur'an [xxxviii](#)

Salih: dialogue [xx](#); as messenger [99–100](#), [159](#); rejection [236](#), [241–2](#), [351](#); role as prophet invoked as an encouragement to Muhammad [140–1](#) *see also* Thamud, people

Salsabil (spring in Paradise) [401](#)

samad [444](#); n. *a*

al-Samiri (induced some of the Children of Israel to worship golden calf) [199](#), [200](#)

sand dunes, place of destruction of the people of 'Ad [327](#), [329](#)

Satan [23](#), [85](#); as the ally of disbelievers [362](#), [363](#), [364](#); as an evil companion [54](#); arrogance linked with that of Meccan disbelievers [290](#); disobedience [7](#), [186](#); disowns men whom he has misled [367](#); duping of Medinan Jews into rejecting Muhammad [333](#); incites enmity and hatred through intoxicants and gambling [76](#); insinuation of evil into the messages of the prophets [212–13](#); invocation against [446](#); as a liar [277](#); as man's enemy [178](#), [179](#), [228](#), [319](#); opinion of the people of Sheba [273–4](#); as patron of idolaters [170](#); personification of danger through temptation [162](#), [163](#); power [172](#); promises false [160](#); rebelliousness [193](#); refusal to be subservient to man [94–5](#), [293](#); stoning [23](#); n. *b* supporters to be flung into Hell [235](#); as tempter [31](#), [56](#), [108](#), [175](#), [201](#), [283](#); of 'Ad and Thamud [254](#), of believers [19](#), [47](#), of disbelievers in battle [113](#), of the people of the Queen of Sheba [240](#); ungratefulness [176](#); weakness [57](#); worship condemned [62](#)

Saul (Talut) (king) [28–9](#)

sawm [192](#); n. *a*

Scriptures: comparison between good and evil words [160](#); confirmation by the Qur'an [34](#), [40](#); as gift to the Children of Israel [175](#), [265](#); given to Moses [310](#); given to Moses and Aaron [205](#) Jewish attitudes towards [72](#) Jewish scriptures, as containing the same message as the Qur'an [418](#); meaning as a whole known to God alone [34](#); non-Islamic scriptures [xxiv](#); origins in God [92–3](#); reactions to [24](#); revelation after Abraham [39](#); revelation by Moses

before the revelation of the Qur'an [328](#); treatment by disbelievers [48](#) *see also* Torah

self-defence [xxi](#); allowable [314](#); permission [xii](#), [212](#); permits the taking up of arms [xxii](#)–[xxiii](#) permitted during pilgrimage [21](#)–[2](#), [24](#); to be kept in proportion [174](#)

self-destruction [22](#); n. *b*

senses, testimony against disbelievers at the Day of Judgement [307](#), [308](#)

'sent down' [xv](#)

sexual intercourse [25](#); during Ramadan [20](#)–[1](#)

shafa'a [58](#); n. *a*

shahid (martyr) [44](#); n. *b*

Shaytan, *see* Satan

Sheba, people [272](#), [273](#)–[4](#)

Shi'is [xiii](#)

ships [354](#); given by God for man's benefit [324](#); as signs of God's providence [313](#)

shirk (polytheism) [xvii](#)

short measure, cheating by giving short measure condemned [413](#)–[14](#)

Shu'ayb, as messenger [100](#)–[1](#); rejection [236](#)–[7](#), [254](#); role as prophet invoked as an encouragement to Muhammad [142](#)–[3](#)

shura (consultation) [311](#), [314](#)

Sijjin [413](#)

siln [23](#); n. *c*

sin, committing [61](#)

Sirius (star worshipped by the Arabs) [347](#), [348](#)

sisters: inheritances [66](#); property shares [51](#)

skies: collapse, as evidence of judgement [346](#); creation, as evidence of God's power [340](#)

slaves [258](#); denied provisions by the disbelievers [170](#); marriage with [50](#); n. *e*, [53](#); respect for their owners' privacy [225](#); treatment [223](#)

Sleepers of the Cave [183–5](#)

smoke, as reference to the Day of Judgement [321](#)

Solomon [12](#); blessing [291–2](#); cited as encouragement to Muhammad [272](#), [273](#); dialogue [xx](#) God's guidance [86](#); prophetic status [206](#); and the Queen of Sheba [239](#), [240–1](#)

sons, property shares [51](#)

souls: corruption [423](#); creation [50](#); peace [421](#); purification [423](#); testing [33](#)

spider [252](#), [254](#)

spiritual and temporal rewards [249](#), [312–13](#), [313–14](#)

successor (*khalifa*) [7](#); n. *a*

suicide [22](#); n. *b*

sujud [428](#); n. *d*

Summoner, activity at the Day of Judgement [350](#)

sun: and moon, as evidence of God's creative power [282](#); pagan worship [x](#); rising and setting [353](#) *see also* moon

Sunnis [xiii](#)

suras [ix](#), [xvi](#)-xvii alphabetical introductions [4](#); n. *a* contents [xix](#);

introductions [xxxv](#); introductory formula [116](#) Meccan and

Medinan suras [xvii](#)-xix Meccan suras [80](#), [94](#), [128](#), [136](#), [145](#), [158](#),
[162](#), [166](#), [183](#), [191](#), [196](#), [203](#), [215](#), [227](#), [232](#), [239](#), [245](#), [252](#), [257](#),
[261](#), [264](#), [272](#), [277](#), [281](#), [285](#), [290](#), [295](#), [301](#), [307](#), [311](#), [316](#), [321](#),
[324](#), [327](#), [340](#), [343](#), [345](#), [347](#), [350](#), [356](#), [382](#), [384](#), [387](#), [389](#), [391](#),
[393](#), [395](#), [399](#), [403](#), [405](#), [407](#), [409](#), [411](#), [412](#), [413](#), [415](#), [416](#), [417](#),
[418](#), [419](#), [420](#), [422](#), [423](#), [424](#), [425](#), [426](#), [427](#), [428](#), [429](#), [430](#), [431](#),
[432](#), [433](#), [434](#), [435](#), [436](#), [438](#), [439](#), [440](#), [441](#), [443](#), [445](#), [446](#)

Medinan suras [4](#), [34](#), [50](#), [67](#), [110](#), [116](#), [153](#), [209](#), [220](#), [266](#), [331](#),
[334](#), [338](#), [353](#), [359](#), [362](#), [365](#), [368](#), [370](#), [372](#), [374](#), [376](#), [378](#), [380](#),
[395](#), [401](#), [442](#); punctuation [xxxiv](#)–xxxv revelation, and the
response of disbelievers [127](#); see also *al-Fatiha*

Suyuti [ix](#)

‘sword verse’ [xxiii](#)–xxiv

Syria [x](#)

ta ha [196](#); n. *a*

tabarak [227](#); n. *a*, [382](#); n. *b*

Tabari [74](#); n. *a*

Tabuk, expedition to [xxxvii](#)

taghut [56](#); n. *b*

Ta’if, as one of the two cities [317](#); n. *b*

Talut (Saul) (King) [28–9](#)

tamattu' [22](#); n. *d*

taqwa [xxxix](#)

Tasnim, water [413](#)

taxation [118](#)

temporal life, contrast with afterlife [256](#)

temporal and spiritual rewards [249](#), [312–13](#), [313–14](#)

testimonies, in court, and women's status [xxv](#)–xxvi

Thamud, people [122](#), [159](#), [212](#)

arrogance [290](#); arrogance and corruption of soul [423](#); condemnation [254](#), [416](#); destruction [229](#), [348](#); dialogue [xx](#); as disbelievers [99–100](#), [140–1](#), [159](#), [179](#), [340](#), [343](#); punishment [303](#), [308](#), [351](#); punishment denied [387](#); rejection of Salih [236](#), [241–2](#); tyranny condemned [420](#) *see also* Salih

thaqal [354](#); n. *c*

theft, punishments for [71](#)

Torah: confirmation by Jesus [72](#) *see also* Scriptures

torments, as punishment for Egyptian disbelief [318](#)

trade and trading [xviii](#), [53](#), [301](#); n. *a*

allowed by God [32–3](#); permitted on pilgrimages [22](#); n. *e*

travel, under God's providence [313](#)

treaties, treaty obligations with polytheists [116–17](#)

treaty obligations [115](#)

Trench (battle) [xii](#), [xxxvii](#), [266](#), [267–8](#)

Trinity [290](#); n. *b* belief in the Trinity forbidden [66](#); denial [75](#)

trust, given to mankind [61](#)

truth, God tests claims to truth [267](#)

Tubba', people [321](#), [322](#); disbelief [340](#)

tyrants, condemnation by God [420–1](#)

Uhud (battle) [xii](#), [xxxvii](#), [34](#), [44](#); n. *a*, [45–7](#), [365](#)

‘Umar (Rightly Guided Caliph) [xiii](#)

Umayyads [xiii](#)

ummi [105](#); n. *a*

unzurna [13](#), [13](#); n. *a*, [55](#)

‘uqba [423](#); n. *d*

usury: condemnation [31–2](#), [259](#); forbidden [44](#)

‘Uthman (Rightly Guided Caliph) [xiii](#); preservation of the Qur’an
[xvi](#), [xxxvii](#)

‘Uthmanic Codex [xvi](#)

al-‘Uzza (Arabian pagan goddess) [347](#)

w-q-y (mindfulness) [4](#); n. *c*

walad [xxxiii](#), [183](#); n. *a*, [195](#); n. *b*

al-Walid ibn al-Mughira [384](#); n. *c*, [397](#)

war [xviii](#), [xxiii](#), [xxiv](#)

war elephants, presence in the army of Abraha [437](#)

war and warfare: conduct [28](#), [57–9](#), [60–1](#), [331](#); disbelievers' lack of success dictated by God [336](#); disbelievers refuse to fight in case this should break kinship ties [332](#); persistence in war commanded by God in God's cause [333](#); rewards given to believers for faithfulness in the conduct of war [335–6](#); sacred duty of fighting in God's way and condemnation of those who hold back [119–20](#), [123–4](#), [126](#), [127](#); self-defence in the sacred months [119](#)

warfare [50](#)

warhorses, God's oath concerning [432](#)

warnings, to be given by Muhammad, even where they are ignored [418](#)

wasila [78](#)

water, fresh and salt water established by God [353](#)

Ways of Ascent [389](#)

wealth: display forbidden [54](#); hoarding forbidden [119](#)

wealthy: arrogance reprimanded [384](#); condemnation for preferring their possessions to fighting in God's cause [123–4](#); obduracy and punishment [321](#)

weights: fair weights [142](#); use of correct weights commanded [237](#)

Weiss, Leopold (Muhammad Asad), translation of the Qur'an [xxviii–xxix](#)

widows, remarriage [27](#)

winds [403](#); scattering winds, as proof of the Resurrection [343](#)

witchcraft, invocation against [445](#)

wives: conduct towards [266](#); fair treatment of [62–3](#); property shares [51](#)

women: beautiful women as precious as ostrich eggs [286](#); n. *c*
believing and disbelieving women [380](#), [381](#); in childbirth [154](#);
clothing [271](#); divorced women, and provision for [28](#); inheritance
of women as property forbidden [52](#); lewd acts between [52](#);
marriage [50](#); regulations concerning [50](#); relatives' prevention of
reconciliation with divorced husbands forbidden [26](#); n. *b* status
[xxv](#)–xxvi status as witnesses [32](#); treatment [62–3](#); of believing and
disbelieving women and their marriage dowries [369](#); during
divorce [378–9](#); when convicted of adultery [53](#); within marriage
[52](#), [54](#); with whom marriage is forbidden [52–3](#)

words: classical meanings [xxxiii](#); meanings determined by contexts
[xxx](#)–xxxi

world, end [353](#), [354](#)

worldly existence, transitory nature [360](#)

worship: kneeling posture used for [324](#), [325](#); postures in worship
[428](#)

writing, significance for the Qur'an [xv](#); n. [6](#)

writing ability [384](#); n. *a*

wrongdoers, protected only by each other [325](#)

wujuh [55](#); n. *d*

wujuh al-Qur'an [xxx](#)–xxxi

Yamama (battle) [xvi](#)

yankihu [220](#); n. *c*

Yathrib, *see* Medina

Year of Grief [xi](#)

Yemen [x](#)

yunfiquna (charitable spending) [5](#); n. *b*

Zachariah [191](#) God's guidance [86](#); prophetic status [207](#)

zakah [118](#); n. *e*

zanna (act of knowing) [8](#); n. *a*

Zaqqum, Tree of [179](#), [286](#), [322](#), [357](#)

Zayd (Muhammad's adopted son) [269](#)

Zaynab (Muhammad's cousin) [269](#); n. *a*

zina [220](#); n. *a*

Zoroastrians [210](#), [210](#); n. *c*

zurq [200](#); n. *c*